

# AMERICA

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## Chronicle

**Home News.**—Two new developments in the investigation situation indicate that the Republicans are determined to grasp the offensive which has lain almost entirely in the hands of the Democrats.

### Republican Counter-attacks

The first of these occurred on April 8, when Senator Wheeler, chief questioner in the Daugherty investigation, was indicted in Montana for illegal acceptance of a fee, and an order issued for his arrest. It was admitted by William J. Burns on the witness stand that he had personally given the order for the inquiry which led to this indictment. Mr. Wheeler charges that the move is a "frame-up." Then, on April 11, President Coolidge issued a sharp message to the Senate protesting against the action of the Senate committee investigating the Bureau of Internal Revenue attached to the Treasury Department. This committee employs the services of Francis J. Heney at the private expense of Senator Couzens, and asked for information containing the list of companies in which Secretary Mellon has been interested. These acts the President holds are contrary to the spirit of the statutes and the custom prevailing. Mr. Mellon further charges that the act of Mr. Couzens is inspired wholly by personal spite. Democrats openly charge that recent events

merely show that the Government is striving to hinder the investigations, by stirring up public opinion against the investigators and not against wrong-doers uncovered by the investigations. In this sense also they interpret recent speeches by Senator Pepper and Representative Longworth, against whom they quote the speech of Senator Borah insisting on the necessity of pursuing investigation until all illegal practises in executive departments are discovered and corrected. They also hold that as long as the Democrats keep the friendship of Senator LaFollette's group, they cannot be hindered in the course they have pursued, for with this group they command an absolute majority in the Senate.

**France.**—Newspapers arriving from France contain interesting information concerning the personalities composing the new Poincaré Government, and the confusion

### The New Cabinet

of thought arising from the new situation. M. Lefebvre du Prey, the new Minister of Justice and vice-president of the cabinet, is a practising Catholic, as are also MM. Francois-Marsal, Minister of Finances, and Le Trocquer, Minister of Public Works, and maybe one or two others. M. Bokanowski, Minister of Marine, is a Jew, and M. de Selves, Minister of the Interior, is a Protestant. The naming of the new cabinet seems to have stunned the French people for a while, for the old cabinet which was "scrapped" contained several of Poincaré's closest friends, and the new cabinet contains at least three who are his political enemies and did their utmost to defeat the Premier in his recent strenuous and victorious effort to impose drastic economies on the State. The only thing that reconciled the Chamber to the new situation was Poincaré's promise to continue the present foreign policy without change, and the realization that no other was equipped to carry it out. Grave fears, however, are expressed in Catholic circles about the domestic policy, which includes the application of the so called "lay laws" of Waldeck-Rousseau, a euphemistic name for denial of religious liberty. In the new alignment of parties, M. Poincaré has lost the adherence of one or two groups to the right and gained that of one or two to the left. In this sense it is true to say with recent press dispatches that Poincaré has formed a new bloc. It is clear, however, that in the election of May 11, he counts on the enmity of the Radicals and Socialists, and all the groups led by Caillaux and Herriot, and on the support

of all but the most moderate of the groups that have supported him hitherto.

**Germany.**—On April 10 died Hugo Stinnes, Germany's financial Czar and business Napoleon, as he has been called, the colossus of modern industrialism. No single

*Passing  
of Germany's  
Industrial Leader*

man ever controlled and owned so many different financial, commercial and industrial enterprises. Born February 22, 1870, he early prepared himself for business life, and after a commercial course at Coblenz and the study of the essentials of the mining industry, he entered the Stinnes organization at the age of nineteen. His grandfather and father had been successful business men. Hugo Stinnes himself had acquired a large fortune before the outbreak of the war and had already demonstrated his exceptional business genius. The war became for him an enormous business proposition. He had before this time conceived his principle of combining vast natural resources into one complete system, and worked this out in the union of the Rhenish Westphalian Electrical Works, the Rodder Coal mines, the Gelsenkirchen Mining Company and the German Luxemburger Company. The war found him prepared to supply the most diversified needs, from selling benzol to furnishing the completed submarine. At the close of the great struggle his holdings increased until they had reached fabulous proportions that no one can now measure. At the same time he lived under the most modest conditions, dressed inelegantly and abhorred aristocracy. He was the creator not merely of trusts, but of super-trusts, and especially the vertical industrial trust. But no one knows precisely in how many private enterprises he was engaged. Among these according to a well-informed writer in the *New York Times* were included

mines, a navigation company, an oil corporation, car factories, automobile plants, aluminum works, the Stinnes banks, and a whole chain of enterprises founded on wood, which start with standing forests, continue through cellulose and paper factories, and end with newspapers and publishing houses. A complete list of holdings would include building concerns, lime kilns, tanneries, sugar refineries, moving-picture concerns, hotels, estates in Germany and Sweden, and vast lands in South America.

To other countries, too, his interests extended. He was active in the directorates of about sixty corporations and followed the details of countless private undertakings. In his final hours he still asked for particulars of the Dawes report and is said to have been gratified in finding some of his own ideas among the recommendations. By some he is viewed as the constructive spirit of Germany, by others as its evil genius.

**Great Britain.**—Though the Government suffered defeat in the vote on the Rents bill, Mr. MacDonald did not interpret the rejection of the bill as a vote of no confidence and hence did not follow the

*Defeat of  
Rents Bill*

usual Parliamentary procedure of offering his resignation. His action was approved both by the Liberals and Conservatives. As recorded last week, the Rents bill contained a clause which

would place on the landlord the responsibility of sheltering tenants who were unable to pay rent because of unemployment. Due to strong Liberal opposition to the clause, the Government withdrew it and held party council to decide on a less objectionable proposal. The majority held to the view that the burden of sheltering the unemployed should be imposed on the local authorities, while a minority, including the Scottish members, insisted that support should be given by the State. As finally amended the bill directed that no eviction order should be issued by the courts until the unemployed tenant had had an opportunity of applying to the poor law authorities for relief. The very indefiniteness of the proposal was the reason for its rejection, half of the Liberal members voting against it. Great excitement prevailed when it became known that the Government had been defeated and there was much speculation as to what Mr. MacDonald's course would be. He declared that he would adhere to the policy he had laid down in his opening address and, because of the present three-party constitution of the House, would not accept the defeat as a reason for resignation. The Rents bill has now been replaced by a Liberal measure entitled "Prevention of Evictions Bill" which, though not entirely satisfactory, has been sponsored by the Government.

**India.**—Writing in the *Bombay Examiner* for March 15, Rev. J. C. Houpert, S.J., calculates that there are now more than 3,000,000 Catholics in India and Ceylon. The

*Statistics  
of Catholics*

conclusions reached by Father Houpert are slightly in excess of the numbers given by the official civil census of 1921, but they are substantiated by several evident inaccuracies in the Government report. In the year in which the census was taken, Catholics in French India numbered 25,000, in Portuguese India, 289,000, in the rest of India, 2,292,000, and in Ceylon, 364,000, making a total of 2,297,000. During the ten-year period preceding the taking of the census, the Catholic increase was thirteen per cent, whereas the population at large gained only one per cent. In British and Feudatory India, the total number of Catholics, including both Latin and Syriac rites, was 2,291,000. Most of these live in the Southern Presidency and its States. Madras contains 1,626,000 Catholics, Bombay has about 156,000, Bihar and Orissa, 127,000, Burma, 72,000, Mysore, 52,000, Bengal, 51,000, and the Punjab, 38,000. That the church in India is steadily increasing was the subject of an address, quoted in the *Catholic Leader* of Madras, delivered by Rev. Father Norman at the Indian Catholic Congress recently held in Delhi. Father Norman declared that out of a population of 4,000,000 Indian Christians the Catholic Church rightly claimed over 3,000,000 as its members. He referred to the present political turmoil which demanded Indianization of Services and pointed out that the Catholic Church had already accomplished Indianization in the ranks of its Bishops and priests. It had established a body of clergy



in India for and of the Indians. Out of a total of 3,500 priests, 2,500 are Indians. Of 28 Bishoprics, 6 were occupied by Indians and there is, in addition, an Indian Archbishop. The Catholic increase, he stated, has resulted from the attempt of the Catholic Church to identify itself entirely with the people both spiritually, and in India's advancement.

**New Zealand.**—An event of prime importance to the church of Australasia occurred on February 24 when the senior Bishop of the Catholic Church, Most Rev. Francis Redwood, S.M., Archbishop of Wellington, celebrated his episcopal golden jubilee. The venerable prelate

**Jubilee of  
Archbishop  
Redwood**

was born in England in 1839 and was taken to New Zealand when he was about three years of age. His life history is thus almost co-extensive with the settlement of the Commonwealth of New Zealand. He was consecrated Bishop of Wellington in 1874 and when that See was erected into an Archbishopric in 1887, he was created its first Archbishop. During the fifty years of Doctor Redwood's incumbency, the development of the diocese has been remarkable. In 1874 there were but seventeen priests ministering to a flock of about 9,000 people scattered over an immense territory. In the present year of his jubilee there are 113 priests and a total Catholic population of 61,243. Through his efforts there are two colleges, seventeen high schools and fifty-six primary schools; the number of children receiving Catholic education is nearly 9,500. The jubilee celebration in honor of Archbishop Redwood attracted the greatest number of the hierarchy yet gathered together in Australasia. There were six Archbishops present, and practically all the Bishops of New Zealand and Australia. Despite his age, the Archbishop officiated at the Solemn Pontifical Mass in his cathedral church, the Basilica of the Sacred Heart, and took an active part in the other ecclesiastical and civic features of the celebration which lasted during an entire week. At a monster public meeting the secular authorities vied with the representatives of the various religious denominations in doing honor to the jubilant who has been aptly named the Patriarch of the Pacific.

**South Africa.**—On April 7, General Smuts made the wholly unexpected announcement in the House of Assembly that his Cabinet had advised the Governor

**Dissolution  
of Parliament**

General to order the dissolution of Parliament and that consent to such a procedure had been given. The action of the Government was as great a surprise to the members of Parliament as it was to the people, since the present Ministry, despite the growing opposition, was expected to retain power at least until the latter part of next year. According to General Smuts, the decision was occasioned by the defeat his party sustained in a recent bye-election. The Nationalist candidate polled such a majority that the Prime Minister declared that

he was doubtful whether he had the confidence of the country. The Nationalists, under General Hertzog, and the Labor Party, lead by General Creswell, were jubilant over the Government action and claimed that a general election would sweep away the majority held by General Smuts in the present Assembly. It is believed that the general election will be held about the middle of June and its results are awaited with a certain uneasiness. Its importance arises from the fact that it may affect not only South Africa, but the entire British Empire. While the power of General Smuts has been waning and there has been dissension in his own party over the fact that he was not taking adequate steps to reduce taxation, the Nationalists and the Laborites have been growing in power. General Hertzog and the Nationalists are committed to the principle of secession and to republicanism, though they have not thus far pressed the claims vigorously. There is an element in the Labor Party which also favors this platform. A working agreement between the Nationalists and Laborites has already been entered into and it is not unlikely that a coalition Cabinet may be formed as a result of the forthcoming elections.

**Spain.**—During a period of two weeks in March the newspapers of France, England and the United States carried dispatches describing a new offensive of the Rifian tribes against the Spanish troops.

**False News  
Dispatches**

In this new outbreak the Spanish were said to have been completely beaten, their base of supplies severely menaced, and their troops on the verge of revolt. There followed editorials condemning the regime of the Director, Primo Rivera, and predicting his early fall. In this "press offensive" against Spain, the London *Daily Mail* seems to have had first place, and our papers to have blindly followed. Now comes direct news from Spain itself that these tales were entirely false. The Madrid daily *El Debate* for March 11, prints a list of seventeen falsehoods printed in several French, English and American newspapers. The same daily also exposes the motives of this campaign of lies. The stories of Spanish disasters in Africa and of dissension at home were manufactured to coincide with a determined "drive" on the market against the Spanish *peseta*, directed apparently by the same interests which conducted similar attacks on the currency of Austria, Germany and France. The attack on Spain's currency succeeded partly, but collapsed utterly on the rise of the French franc, another indication of the common source of the two campaigns. At the same time the news dispatches falsely purporting to come from Spain also suddenly stopped. The facts regarding Spain's internal situation are that the Spanish people are almost wholly behind the Director in his effort to purge public life from the corruption that honeycombed it and did so much to discredit, in Spain, as elsewhere, parliamentary government.

**Reparations Question.**—The reports of the Dawes and McKenna committees have been favorably received by the Reparations Commission and await the acceptance of Germany. The experts begin with the recommendation that their plan should be adopted as a whole or not at all. France must give up control of the industries and railroads in the Ruhr and Rhineland, but is not prevented from keeping her troops on the soil in passive occupation. In the execution of her reparations obligations, Germany is to be supervised by a board of four commissioners under a chief, who will be given a staff of assistants. Since Germany is not now able to meet in full the demands made upon her she is to be allowed four years during which she can advance gradually to the full execution of the plan. This latter proposes a yearly reparations payment by Germany of 2,500,000,000 gold marks, or in our own currency \$650,000,000. There is, however, a sliding scale of payments for the first four years, a round billion of gold marks being demanded for the first year. The money for the yearly payments thus definitely prescribed is to be raised by taxes on railway fares, freight and various commodities and customs, as well as by debentures on the entire railway system and on German industry, the industry of the country being mortgaged for this purpose. For the accumulation of the reparations money a new private bank is to be established, with its direction divided between Germans, neutrals and Allies. This bank will also have the monopoly of issuing currency.

Germany's future reparations payments will be increased or diminished according to an "index of prosperity" defined by the experts and based on factors of home industry. In case any dispute over the use of this index arises it is to be arbitrated by the Finance Section of the League of Nations. To help finance Germany's payments, or deliveries in kind, which are paid for out of balance in bank, an immediate loan is to be floated in the world market to the amount of 800,000,000 gold marks or \$200,000,000. This is to carry Germany through the next four years with a sliding scale of gradually augmenting payments, and it is declared to be essential to the execution of the plan. In the meantime a special issue of eleven billion gold marks of German railroad bonds and an issue of five billion gold marks of German industrial debentures are to be sold at the earliest favorable moment in the world's investment markets. They are intended to provide more than one-third of Germany's yearly reparations payments. If the interest or sinking fund of these German reparations bonds is defaulted at any time the deficit will be taken from the German Government by the Reparations' Commissioner supervising Germany's tax revenues.

The German capital, which has taken refuge in foreign countries and is now sequestered there can evidently not be accurately computed. The McKenna report states that before the war the assets abroad belonging to German nationals amounted to about twenty-eight billion gold marks. Today, at the very highest estimate, they amount to only one-fourth of this sum. The actual total is thought to be about 6,750,000,000 gold marks or \$1,500,000,000. The experts believe that this capital can be lured back to Germany by making conditions sufficiently attractive for home investment.

Several important points are left undecided by the experts and may form the subject of future debate. The most noticeable was the failure to set down Germany's total debt. Yet, it is argued, that this omission is more apparent than real. It is a question which the experts doubtless felt they were forbidden to touch, but whose answer was probably meant to be implicitly contained in the reports. However, it obviously remains with the Reparations Commission and the Allied Governments to make this answer plain and to set a term for Germany's payments, since otherwise she would remain forever a nation enslaved to the Allies. Such a condition all will admit to be intolerable. The actual amount which the experts apparently calculate that Germany should be made to pay can be set at about forty-two billion marks or about ten and a half billion dollars. This conclusion can be arrived at by calculating the capital debt upon which Germany would be paying interest at the rate of 2,500,000,000 gold marks yearly, which is the normal annual contribution required by the experts. In the same way, for instance, we are definitely told by the experts that the eleven billion marks of the railway debt is to be taken care of by an annual charge of 660,000,000 gold marks, which is payment at the rate of five per cent interest and a one per cent sinking fund.

The original amount of the total reparations was set in the London ultimatum at 132 billion marks or thirty-three billion dollars. Nearly two-thirds of this indemnity, representing the "C bonds" is now regarded as having little more than a bargaining value. The present Allied claim could all be met by a payment of sixty-one billion gold marks, if such payment were possible for Germany. In the interest, not of Germany but of the entire world, the experts would apparently suggest that nineteen billions be stricken from this claim, and that the present total should be set at forty-two billions instead. The difference in fact may be said to vanish entirely when we consider the deliveries in kind and other payments already made, so that it may not be improbable that the experts accommodated themselves to what they knew would be a figure acceptable to the Allies, for it is well known that they were in constant touch with the Allied Reparations Commission. At the present writing, Germany has not yet made any official pronouncement, but her representative holds that these figures exceed her capacity to pay.

#### *The Reparations' Totals*



# The Russian Church and Rome

PRINCESS E. M. ALMEDINGEN

ONE of the most poignant questions occupying the minds of the Russian Faithful is that of reunion with Rome. Ever since the beginning of schism in Russia attempts were made on both sides to bring about the greatly desired reconciliation.

As early as 1165 we find Pope Alexander III engaged in an arduous correspondence with Metropolitan John of Kiev. Their correspondence bears hardly any marks of hostility, and there is ample evidence to show that the Metropolitan was, indeed, willing to begin the work of God's reunion in the spirit of peace. But this attempt remained fruitless owing to the premature death of the Metropolitan, whose successor was far more apt to take up the strictly Byzantine attitude towards the Holy See. Next we find Pope Clement III making effort upon effort to bring Russia into the third Crusade. Later, when Russia was rent asunder by the ravages of the Tartar invasion, another Pope (Innocent IV), offered her help, which, however, was refused. All further efforts to bring about the reunion remained futile, for towards the middle of the XIVth century, Russia, united to Byzantium by the marriage of her Czar to Princess Sophia Paleologue, resolutely defined its attitude of hostility towards Rome.

Moreover, from the XIVth century onwards, when religious conceptions were gradually merged into national, and when finally the Czar came to be regarded as the actual head of the Church, any attempt to further *rapprochement* between Russia and Rome was considered by the Moscow authorities as nothing short of state-treason and would be dealt with accordingly. The same more than half-Erastian policy has been pursued during the last two centuries, but since my aim is to throw some light on the present situation, I shall not dwell upon the past history of this question.

The point is, how do matters stand at present?

Now, it should be said from the outset that it would be futile to discuss the possibility—whether near or remote, matters little—of a corporate reunion of the Russian Eastern-Orthodox body with Rome.

This is primarily made obvious by the fact that at the present time the Russian Schismatic Church no longer exists as such. The years just passed have brought about countless splits in her interior organism, and one can no longer look on her from the same angle as heretofore.

As was said above, taken from an historical standpoint, the question of reunion has never been laid quite in oblivion. Dogmatically, this question occupies today precisely the same position as it did centuries ago, for the

Russians never swerved from the one vital point of differentiation, the Papal Supremacy. There are a few other dogmas which the Russian Church, though virtually accepting nominally either rejects or defines in an unacceptable way, as for instance, the sorely disputed dogma of purgatory, the Immaculate Conception, and the Procession of the Holy Ghost.

Of late years it became apparent that the Russian Church might make concessions in as far as those three points are concerned. In fact, she believes in purgatory as much as the Catholic Church does, and the honor paid to Our Lady is as great in the East as in the West. During most recent years some of the Russian theologians would sometimes admit that one cannot dispute the *Filioque* clause and accept the Athanasian Creed in its entirety. But with regard to the Supremacy, the Russian position has always been unchanged, nor is there any great hope that the Russian hierarchs will ever come, as a body, to modify their views on this subject.

Thus, though there may have been numbers of individual conversions among the Russian Orthodox clergy, yet it would be a little premature to expect that the effective promotion of Reunion could come from that quarter. On the other hand, if we accept as a fact (which it undoubtedly is), the brokenness of the Orthodox Community, and examine each separate section apart from others, the situation may assume a more cheerful aspect. Roughly speaking, there are three component parts in the Russian Church today. (1) The remnant of the old régime, hierarchy and laity mostly scattered abroad with their center in Belgrade, Serbia. (2) The clergy and laity at home, who have preferred to adopt no "modernist" modifications introduced into the National Church by the Soviet, and who, instead, chose to bear the consequences. (3) Those priests and laymen in Russia who have declared themselves adherents of the so-called Red Communistic Living Christian Church, almost created and approved by the Government.

Now between the first and the third categories the difference lies in mere externals. There is ever the same craving after secular support, the same cringing before the ruling authority—whether it be Christian or not—which characterized the whole trend of Russian ecclesiastical policy in the past.

For the old régime hierarchs, now residing in Belgrade and elsewhere, have no conception of Church unity beyond that centralized in the Government, while the Living Church leaders in Russia find no difficulty whatsoever in

reconciling their deeply rooted Erastian theories to the demands of Soviet practise. It is clear that their respective attitude towards Catholicism can be disposed of in a few words: it is nothing but fear and hatred, and total gross ignorance.

For the Red Communistic Church, though waging a mortal feud against the hierarchy of the old régime and persecuting the latter to the utmost, is in all reality herself the outcome of the old Holy Synod organization, turned into worse channels. It would be sufficient to recall the glowing words of condolence addressed by Eudokim, "the Red Bishop," to the All-Russian Soviet, on the occasion of Lenin's death, to realize that this part of the Russian Orthodox body has indeed turned from dogmatical schism into something immeasurably worse. Likewise, it was those same "Red Ecclesiastics" who, carried away by their intense hatred of Catholicism—especially of the Eastern Rite—succeeded in bringing about the last persecution of Catholics which took place in Moscow some time in November, 1923.

Though the usurping policy of the "Red Churchmen" remains tacitly unrecognized by the large majority of the Orthodox Faithful, still one cannot help noticing that the "Red priests" are sure to have a big say in the future ecclesiastical affairs of Russia, because of their close alliance with and loyal allegiance to the Soviet Government. It is therefore only among the remnants of old Russian clergy and laity who have neither followed "the Red Christianity," nor migrated abroad, that one finds traces of, as yet a scarcely perceptible movement in favor of reunion. In many a humble village church the priest offers fervent prayers "for the speedy union of all Christians," "for the gathering of the flock under one shepherd," and some of them gropingly realize that something is lacking, though most of them are quite ignorant of theology, since the latter formed no great part of the education of Russian country clergy.

"The Red Priests" have entirely "reformed" the liturgy and ritual. The old Slavonic language is banished, and few of the old rites remain. Their own idea being "to work in concord with the Government," it is easy to understand that such kind of "reforms" would be suggested by non-Christian rulers.

Now, the recent years witnessed an extraordinary awakening of love for their old Church among those pious faithful Russians whom I have included in the second class. Parochial life sprang up. Committees and guilds were organized in order to foment closer relationship between clergy and laity. And, what is an important factor, the Church services were more deeply entered into, appreciated, and understood, than ever.

The Russian liturgy is truly "a treasury of priceless gems," the Eastern heritage handed down to them at a time of unity as yet unbroken. With the exception of a few unimportant innovations, such as prayers for temporal rulers, etc., the Russian liturgy is the very best

catechism, spelling its lessons of Catholicism and Church Union. I do not know how those anthems, instances of which are given below, could be sung by generations of those to whom Rome was "a scarlet woman," and her Bishops "the Anti-Christ," but there is some hope at present that the beautiful phraseology of those hymns will enter into the spiritual consciousness of the Orthodox, for they begin to understand and love their liturgy in a way unknown before.

I give here a few instances of those anthems. On St. Sylvester's day, the appointed anthem sings of the holy Pope as "the only, the divine head of the holy Bishops of Christendom." The hymn composed in honor of the great Leo, runs thus: ". . . the successor of the highest throne of St. Peter, the heir of the invincible rock and the successor in his kingdom." Martin, Pope in the seventh century, has the following anthem for his festival: "Thou didst adorn the Divine throne of Peter, and holding the Church upright on this rock, which cannot be shaken, thou didst honor thy name." Similarly, Pope Leo III (about 800 A.D.) is addressed thus: "Oh, chief Shepherd of the Church, do thou represent the place of Jesus Christ."

The anthem for St. Peter's Day exalts the Apostle as "the Pillar of the Church," and a hymn dedicated to Gregory the Great, addresses the Pope as "the glorious head of Christ's Church," and his intercession is implored.

Now the rank and file of the Russian clergy, toiling away among unlearned masses, themselves hardly educated, are bringing their flocks nearer and nearer to the realization of a practical Church life. Siding with no party, either Communist or Monarchist, taking share in no controversies, deeper and deeper merged into their own very modest religious life, those Orthodox workers represent the sanest element of the three. The Revolution, naturally, wrought them good, freeing them from the temporal yoke, and relieving them from all responsibility before secular powers. It also gave them many opportunities to continue their spiritual work unmolested. The motto of those people is "gentleness and Christ's peace on all." Most of them have heard nothing about Catholicism; some are acquainted with it in its Latin form, and are naturally wary. But it was from those humble toilers "for Christ's sake" that the Catholic Church in Russia recruited her first priest-converts. That part of the Orthodox body would gradually be capable of responding to the reunion appeal, but officially they represent nothing.

And then when one again comes across the old hardened, embittered block of the ancient Orthodox Church, spitting venom on any suggestion of unity, one feels something akin to sheer despair. The starting point with them is that they *will not* give up their position, not so much because they believe this or disbelieve that, but because they claim that their Church is not a part of the whole (as the Anglicans claim) but *the* whole, comprising such parts as they deem suitable. And Rome is not of



those "suitable parts." But, as was said above, their position at the present time is utterly hopeless.

The work of reunion will be carried on in Russia by those ignorant priests and laity who are just now awaken-

ing to the glories of their own Church, for the latter is nothing if not a chip of the great block, and sooner or later this will come to be realized in its fulness by the Orthodox masses.

## The Story of Gutenberg's "42-Line" Bible

ROBERT F. SALADE

**N**EARLY five hundred years have elapsed since John Gutenberg, a citizen of Mainz, Germany, produced the first Bible that was printed from movable type, and the history of that now famous book is romantic indeed. This volume is frequently called the Mazarin Bible for the reason that the first copy to become known in recent years was found in the great private library of Cardinal Mazarin, of Paris. This book is more generally known, however, as Gutenberg's "42-Line" Bible, a title which refers to the number of lines in the columns of the printed pages.

Strange as it may seem in these enlightened days, comparatively few persons seem to realize the fact that the Gutenberg Bible is a Catholic Bible and that it is printed in Latin, the universal language of the Catholic Church. A great many of those who know of this book's existence seem to be under the impression that it was printed in German, and several writers who have even enjoyed the pleasure of seeing a copy of it in one of the libraries have declared in print that it was printed in German!

Of the eight copies of the Gutenberg Bible which are now in America, two copies are in the great Morgan Library, New York City, which only recently was given to that city by J. P. Morgan, son of the late J. Pierpont Morgan, the founder of the library which now bears his name. One of these copies is printed on paper and the other one on vellum. The paper copy is said to be the best in existence, Bernard Quaritch, well-known bibliographer, of London, England, having written on one of its fly leaves under date of February 20, 1886, "This is the finest copy of the Mazarin Bible ever beheld by me or anybody else." In this copy are also hand-written notes, probably by Gutenberg himself, at the foot and on the margin of certain pages, referring to the signatures and numbers of chapters in the book. Of the other copies in America there is one in the New York Public Library, one in the General Theological Seminary of New York, one in the Widener Library, Philadelphia; and one each in the private libraries of J. W. Ellsworth, New York, and Henry E. Huntington of New York and Pasadena. The eighth copy was an incomplete one and is included in the Morgan collection.

The two copies which were purchased by Mr. Huntington and the late P. A. B. Widener were in the Robert Hoe

library which was sold at public auction in 1913. Mr. Huntington paid \$50,000 for his copy, a particularly fine one printed on vellum, while Mr. Widener procured his copy for \$27,500. These are, indeed, "fancy" prices to pay for copies of an ancient work of art, and yet the producer of this famous Bible was so poor that he had to borrow money to perfect his invention of movable type, and finally suffered the loss of his little printing office because he was not able to repay a loan made by one Johann Fust.

Although Gutenberg is the acknowledged inventor of the art of typography, or the process of printing from movable type, the origin of *printing*, as the term is broadly understood, really dates back to the time when printing was first done from engraved wooden blocks. Centuries before the birth of Gutenberg both the Chinese and Japanese are known to have been printing from engraved wood block on hand-made paper. According to history, as early as the year 770 A. D. the Japanese Empress Shiao-toku placed an order for 1,000,000 copies of a verse from the Buddhist Scriptures, to be printed from an engraved block.

Not until the beginning of the fifteenth century, however, did the art of wood-block printing develop to any extent among the Christian people, and it was actually the authorities of the Catholic Church who encouraged the advancement of printing in every way possible. The often-heard charge that in the early days of printing the Catholic Church suppressed the publication of Bibles and other works of literature is utterly without foundation. In truth, there is overwhelming evidence to prove that the Catholic Church was highly in favor of the publication of educational books, prayer books, and even the Bible for circulation among the people in general, something that was actually done during the fifteenth century on really a large scale, considering the limitations of the printing processes then available.

It is a significant fact that the great majority of printed things produced about the time when the printing art was being developed were of a religious character, including picture cards, Bibles of limited size, donatuses, calendars, etc. The first specimen of pictorial wood-block printing to bear a printed date is the now priceless Buxheim St. Christopher. The date is 1423, and by the way, last year marked the five hundredth birthday of this card which pic-

tures St. Christopher carrying the Infant Jesus across a river. This card was found in the old Buxheim monastery located near a village in Suabia, pasted down upon the inside back cover of a manuscript-book.

The first books printed from engraved wood blocks were probably produced in Holland, and to look over the pages of some of these today one is apt to believe that they were printed from pages of movable type, so clearly cut were the letters in the blocks. The "*Biblia Pauperum*" (Bible of the Poor) was one of the remarkable "block books" that was exceedingly popular some few years before Gutenberg's invention of typography. This is a book of forty pages and contains illustrations and text-matter of important happenings told in the Sacred Scriptures. Thus, even before the invention of typographic printing the Catholic Church permitted educational books to be distributed among the so called common people.

Another wonderful block book, and one more complete than the "Bible of the Poor," is that entitled "*Speculum Humanae Salvationis*" (Mirror of Human Salvation). This volume was produced by an unknown Dutch printer, who some historians believe was Laurens Janszoon Coster. The remarkable thing about this book is that it literally marks the transition from block books to those printed from type. Of the sixty-three pages in the first edition of this work twenty were printed from engraved blocks and forty-three from pages set up in movable type. There is no date to indicate when this book was published, but there are reliable records to prove that it was produced sometime after Gutenberg's invention.

The leading authorities on the history of printing, among them Theodore L. DeVinne, the great American printer, have agreed after the most careful investigation that John Gutenberg was the originator of typographic printing in the year 1450, and that the first book printed from movable type was the Forty-Two-Line Bible. On the other hand, comparatively few historians have endeavored to prove that Laurens Janszoon Coster printed with separate types at Haarlem in 1430, but the following notes will readily show that Gutenberg was the actual inventor of the "Black Art," as it was called in Germany during its infancy.

The story about Coster is decidedly weak on all points, and there are no records to prove the identity of Coster. On the contrary, Gutenberg is shown by authentic records, too numerous to mention in full here, to have been a real, live person, and to have printed from separate types, at Mainz, during the year 1455, and even prior to that date.

What is, perhaps, the most valuable testimony in favor of Gutenberg is in a "Chronicle" that was printed in Rome in 1474, six years after Gutenberg's death, by John Phillips D'Lignamine. This man established a printing office there in 1471, and is said to have been a house physician to Pope Sixtus IV. He also had a local reputation as author, editor and chronicler. His note that appears in the "Chronicle" reads as follows:

Jacobus, surnamed Gutenberg, a native of Strasburg, and a certain other whose name was Fust, having attained skill in making impressions of letters upon parchment by means of metal types, became known at Mainz, a city of Germany, as the printers each of three hundred leaves a day. John also, styled Mentelin, at Strasburg, a city of the same country, a skilful worker in the same art, comes into notice as the printer of just as many leaves a day.

Little is known about the early life of John Gutenberg, who is supposed to have been born in the year 1398 at Mainz. His parents were Frielo zum Gensfleisch and Elsgen Wyrich Gutenberg. In accordance with the German custom of perpetuating a name, the boy, John, took the last name of his mother. Some records indicate that when a youth Gutenberg became an apprentice goldsmith and gem polisher. The records of Strasburg show that he was in business for himself as a polisher of gems and maker of mirrors during the years 1436 to 1439, and that during that period he was forced to borrow a sum of money from one Andreas Dritzehn.

Because of civil strife in Mainz the Gensfleisch family moved from that city to Strasburg where in the year 1438 Gutenberg was known to have been practising some "secret art." Many historians have expressed the opinion that this secret art was nothing less than casting leaden characters of type, and perhaps, setting it up and printing from it. If such was the case, Strasburg was the birth-place of typography instead of Mainz.

The records are very clear on the point that at Strasburg, in the year 1438, Gutenberg drew an agreement with Andreas Dritzehn and Andreas and Anton Heilmann to teach them certain "secrets" of his business. Apparently, this agreement was not kept to the satisfaction of Gutenberg's partners, as they subsequently brought suit against him, and in the testimony which followed such significant terms as "forms," "tools," "lead" and "press" were used.

That Gutenberg had a printing office in the city of Mainz prior to the year 1455 (the year in which his Forty-Two-Line Bible appeared) is evident from the fact that Johann Fust, then a money lender of Mainz, in 1450 had advanced him 800 guilders with no security excepting a mortgage on certain "tools." Certainly this sum of money would not have been lent had not Fust seen Gutenberg's invention and considered it a good risk. The records of this arrangement and of the law suit which followed prove beyond a question of a doubt that Gutenberg printed from movable type at Mainz during the period of from 1450 to 1455, and that Gutenberg and Fust were partners in the enterprise.

Then came Gutenberg's greatest misfortune: He had just about completed the production of his Forty-Two-Line Bible when his partner brought suit against him for the recovery of the 800 guilders. It appears that Fust caught Gutenberg unawares, for the court decided against the inventor, and Fust then took possession of the type, tools, press, books and other equipment of what was the



first typographic printing office in the world. It is generally believed that this office was successively owned by Johann Fust, Fust and Schoeffer, Peter Schoeffer and John Schoeffer, the grandson of Fust, all of them great printers in their time.

The Gutenberg Bible consists of 641 printed leaves, of 1282 pages, in folio, without printed numerals, signatures or catch words. There were two separate editions, one printed on paper, the other on vellum. These two editions were limited to a total of 210 copies, 180 on paper and 30 on vellum. The paper used was of excellent quality, hand-made, of course, and was water-marked with a bull's head with a star and a bunch of grapes. It is estimated that at least 125,000 type characters were essential to print this book. The name, "Forty-Two-Line" Bible is not strictly correct as some of the columns of type consisted of only 40 lines, although the greater number of columns contained forty-two lines. The composition, presswork and binding of this book are all fine craftsmanship.

The type-face used for this book was cut after the style of the book-Gothic letters made by the scribes in their hand-lettered manuscripts. When setting up the type Gutenberg left blank spaces for decorative initials and rubrication which were to be done by hand after the sheets had been printed in black ink. The illuminators put a dab of red on the initial beginning each sentence and filled in the larger blank spaces with illuminated initials. Several copies of the Gutenberg Bible, one of which is in the British Museum, are illuminated in a most artistic manner, the decoration of the large-size initials extending between columns and to the margins of the printed pages. The size of type used in printing this book is equivalent to the present-day "20-point" type.

In regard to the time of publication of this Bible, the catalogue of the British Museum has this to say:

In a manuscript note in a copy of this Bible belonging to the Bibliothèque Nationale at Paris, Henricus Cremer, Vicar of S. Stephen's at Mainz, states that he finished rubricating and binding it on August 24, 1456. Copies must therefore have been on sale some weeks before this date. A still earlier date, 1453, is written on 324b of a copy in the Buchgewerbemuseum at Leipzig, and may possibly be of relevance.

German biographers accredit Gutenberg with nearly fifty different pieces of printed matter, in addition to the Forty-Two-Line Bible, and including what is known as the "Thirty-Six-Line Bible," the "Thirty-One-Line Indulgence," a Catholicon, broadsides, calendars, etc.

After the loss of his first printing office to Fust about the year 1455, Gutenberg later on established another printing shop in Mainz and continued there in business for several years. In the meanwhile his Bible and other works had attracted the attention of prominent citizens. The authorities of the Catholic Church were among his patrons, and in 1465, as a reward for his invention, he was given the post of a salaried courtier by the Bishop of Mainz. It is interesting to note that this position carried

with it an annuity of a suit of livery and a fixed allowance of corn and wine. Gutenberg died at Mainz in 1468, and according to tradition, he was buried under the altar of the ancient Franciscan church of that city. These are the known historical facts about the life of John Gutenberg, and everything goes to prove that he was the inventor of typography during the years of from 1450 to 1455.

From Germany the new art of printing soon spread to the Netherlands, Italy, Switzerland, France, Spain and England. As evidence that the Catholic Church was quick to encourage and further the progress of this art, a Cardinal once attached to the monastery at Subiaco, near Rome, Italy, was the first to introduce typography into Italy. That was in the year 1465. After the Cardinal had learned of the new invention in reports from Germany, he persuaded Conrad Schweinheim and Arnold Pannartz, both printers of Germany, to come and set up a press in the monastery at Subiaco. During the next five years these printers produced many Bibles, religious works and classical books.

Soon after the art of typography had been introduced into Italy it extended to Rome, Venice and other cities of that country, having been developed along more artistic lines by such famous printers as Ulrich Hahn, John de Spira, Nicholas Jenson (the originator of the Roman type-face), and Aldus Manutius, who originated italic type.

The vast majority of the books published by the early printers of Germany, Italy, Switzerland, France, Spain and England were religious works or classical books, produced with the full approval of the Catholic Church. The first printing office in America was established during the year 1540 by John Cromberger, at Mexico City, Mexico.

## Law After the War

CAPTAIN ELBRIDGE COLBY

WHEN the bayonets and rifles of the allied and associated powers were attempting to form an iron ring around Germany, and the whirring raids by Zeppelins and the crash of cannon that speak the name of Krupp were trying to shatter various links in the chain that enclosed the central empires, people kept saying that international law had gone by the board. There was a tendency to feel that forceful might instead of legal might would hereafter rule the world. The *soi-disant* advocates of moral principles, who claimed to be maintaining the frontiers of freedom and making the world safe for democracy, finally imposed their will upon their opponents and required the Teuton emissaries to come to Versailles and sign on the dotted line, only by means of their military and naval supremacy. This very fact has been cited as warrant for the conception of physical force as predominant.

The impression has continued. Before the American Bar Association in 1921, Mr. James M. Beck remarked:

During the World War, nearly all the international laws . . .

were immediately swept aside in the fierce struggle for existence, and civilized man, with his liquid fire and poison gas and his deliberate attacks upon undefended cities and their women and children, waged war with the unrelenting ferocity of primitive times.

This from the distinguished author of "The Evidence in the Case." Yet in calmer moments it has appeared to others that something at least was saved. Professor George Grafton Wilson of Harvard, in revising for an eighth edition the Wilson-Tucker text, said that the World War was merely a practical test, showing the weakness of some principles and the strength of others. Otfried Nippold, a German by birth but a citizen of Switzerland, has taken the same position. So it appears that there is perhaps, after all, and in spite of the discouraged view of some eminent publicists, some future for international law. We cannot say very much about the laws of war in a definite and concrete way, because their future status will depend upon the ratification of the aircraft and radio code lately drafted and upon adhesions to the Washington submarine and gas-warfare treaties. This status will also depend upon whether or not laws now existing, though violated, are reaffirmed; just as Britain once reasserted the principle by paying indemnities for American ships seized during the wars of the French Revolution and admitting her error, and as did the young United States, by appropriating money to pay particular claims for property confiscated by the individual States. If present claims of one-time neutrals are later paid, the doctrines in danger will be re-established. So, we must not be too hasty, as John Bassett Moore pointed out in reviewing Hyde's treatise in the *Columbia Law Review*. A man may steal and be willing to pay the penalty, and when the penalty is paid the law is vindicated. A nation may transgress and later pay the damages, and when the damages are paid the international law will be likewise vindicated.

In his extremely interesting book on "The Development of International Law After the World War," written in 1917 and only recently published in English on this side of the Atlantic, Nippold insists that the essential problem is not how to regulate wars, but how to regulate peace so that wars may not occur. He finds a clear distinction between the two kinds of international relations: those during a period of belligerency and those during peace. He says, speaking of facts, not of what ought to be:

War is struggle, employment of force. War considered as a whole is outside the sphere of law. Nor is this truth altered by the fact that attempts have been made to regulate war in various ways, or that a modern law of war has been codified. For this code applies only in so far as it sets up rules for warfare. One must render unto war the things that belong to war, and unto international law the things that belong to international law. War is not law. So the law of warfare is just as little international law, and just as little does it, *per se*, belong to the system of international law.

He feels that disputes may be settled by law or settled

by force. He points to the traditional methods of depending upon "self-help" in international rivalries, employing diplomatic means when useful, and employing war when necessary. He says that dependence upon mere "self-help" is the opposite of law. He finds that any progress in the future in avoiding wars, and diplomatic domination by the threat of wars, will start from the conception of the legal equality of states, and depending upon the development of procedure in arbitrations will create a legal body to settle disputes by law instead of by war. This legal body will be a common conception of world interests, adhered to by all states, in the light of which all states will be ready to intervene or mediate to prevent trouble, to which recalcitrant and obstructing states must be made to bow. The determining factor in every case would be the community of interest and the solidarity of nations, not self-interest or the individuality of states.

If it was a characteristic of international law of the past that states, boastful of their sovereignty, claimed *rights* for themselves, it is characteristic of modern international law that the states, knowing the solidarity of their interests, recognize *duties*, both toward the other states and toward the community of nations.

In other words, each state must forget itself and think only of the world, must forget self-advancement and think only of "a more intensive cooperation."

The plan he outlines, the methods he proposes, written in 1917, are almost prophetic forecasts of the League of Nations as it might have been. It is an interesting conception, but how practical today we shall presently see.

Out of the "war for democracy" which was to have been "the war that will end war" came the League of Nations, made possible and created with the aid of those very American and Asiatic countries which Nippold hoped would help to shatter European international politics and bring about unity. This League in its present condition appears to be merely a new name and a new form for the Concert of Europe, for the combination of powers in their own interests, for the Congress of Berlin, for the Morocco Conference, for the London Conference of 1913. The League is acting largely in national and allied interests, seeking to enforce the Treaty of Versailles against defeated countries, following particularistic tendencies instead of world-wide international justice and propriety. As yet, the League of Nations has not settled the problem, though we cannot predict what it may do in the future. As yet it has not laid aside the exchanges and bargainings of national desires for broad international benefits. However, this is not the fault of the League, but of conditions in the world today.

The very war that set up the League and hoped to create an international mind, actually increased purely national feelings. It emphasized self-determination and rights of small nations. It spoke little of duties. In Italy there has been a powerful recrudescence of nationalism. In Turkey the strong nationalists are in the saddle. In Spain they have secured a place beside the throne. In England even the Socialists have voted for universal military serv-



ice. In the United States the people have dashed back to their "splendid isolation" and shout of "Americanism" in matters of religion, elementary education, and historical text-books. In France the nationalists are riding on top of a wave of enthusiasm created by victory. In order to prosecute the war, the statesmen played upon the nationalism and patriotism of the people and raised it to such a height that internationalism is even farther removed from the popular mind than it was before 1914.

The very few people well-informed on foreign affairs and accustomed to thinking in an international way, the international lawyers, writers of treatises, teachers of the subject, and statesmen in chancelleries, begin their studies and hypothecate their entire study upon the doctrine of the sovereignty of states, territorial jurisdiction, and national points of view. Russia and Geneva may be equal to these gentlemen, but equal only in standing up for their own rights before the law. States are individualities, they say. States have interests to guard and rights to protect.

Credit, on the basis of gold [says Nippold] is international. Trade, on the basis of money and credit, is international. Likewise the network of agencies that use money, credit, and trade is international. Banks, cables, mails, and means of communication are all international forces. They are common to all nations and independent of race, language, religion, culture, government, or other human limitations.

And yet these very things are the very items which diplomats step forth to protect in their national instruments. These agencies may be international in character but they are used for national purposes, national advancement, and national interest. An army may be international because it leads into foreign lands, but its motives are national. It works in the interests of its owner; and so does the bank, the cable, money, credit, trade, commerce. The national interest still governs.

So fixed is this nationalistic conception that at the Hague the representative of Germany held to past practices and refused to admit the rule of the majority as binding upon a minority in international conferences. The United States has been warned that its own interests might suffer if it joined the League or joined the World Court where it might be outvoted. The widely advertised principle of self-determination operates against the conception of international control for world-wide benefit. Until this doctrine of self-determination, until this idea of nationalism, is superseded by the principle of majority rule and internationalism, there is no possibility of international cooperation and control. Even the intervention of third parties, tending to serve justice and peace, is not permitted under the present conditions of law, unless its own safety is affected and it can plead self-interest in interfering. The theory of international interest, of international duty, as distinguished from national interest and national rights, must go by the board before the new international law will become a fact. At present, there is in no country any feeling strong enough or official enough

to warrant a belief that nationalism has died. So, we can for the present say that the international law of the future will be the same as the international law of the past, and will so continue until the nations alter their attitudes and change their policies.

## The "Stations" in Barclay Street

SAMUEL FOWLE TELFAIR, M.A.

DOWN in lower New York there is a somewhat nondescript street which shoots west from Broadway to North River. At one end is the dirty, uninteresting mass of the old Post Office, at the other, beyond the "Els," a bit of gray-blue river. The street is lined with small stores where windows boast a rare assortment of religious articles—real Luigi St. Josephs can be bought there; Stanislaus Kostka, Aloysius, and John Berchmans are created by the interchange of Holy Child, Cross or rule; a myriad St. Anthonys smile at their heavenly visitors and at you, maybe, if you stop or salute as you pass.

To this street I invite you, wise men and sensation-seekers, to see a mystery—here in St. Peter's Church, the birthplace of Catholic New York. St. Peter's, as monuments go, is neither old enough, unique enough or beautiful enough to attract attention. It stands on a corner by the "El"—quite severely Greek or colonial, as you please, respectable, benign, a trifle faded. Inside, it is rather shabby and the incessant opening of doors is liable to cause the floor to be strewn with pamphlets and dust from the streets outside. If you have a Gothic soul and seek towering clerestory or glowing rose-window, desist; if you are rococo and seek gleaming marble and multi-colored mosaic, forbear; if you are a Protestant and are intrigued by external symmetry and expect therefore a decent interior, stay out. St. Peter's is a home. The floor is worn, the walls a bit faded, the chancel crowded, and in spite of Ionic columns and restrained decorations, there is no consistency, no plan, no good taste such as "the better sort" of people favor.

And St. Peter's is not a good place in which to be lonely, so many people are alone there, talking things over with God. An old woman, head wrapped in shawl, from the tenements near West Street; a laborer snatching a few minutes on the way home; a boy from a delivery wagon—all sorts, but mostly office people from the big buildings thereabouts. Men and boys, women and young girls, prosperous, fashionable, old, threadbare, cheap, flashy people come in to rest and pray before starting home to Jersey, Brooklyn or some other section of the hydra head where people live so far from the heart of the city.

Maybe you go to St. Peter's after work and join the line there, going around the stations. Before the altar your mind will go back to the peaceful hidden life, then accompany the Master-Teacher from His Farewell Supper to the subsequent Agony in the Garden—"Thy Will be done"—on to Calvary.

In the dark a red lamp burns: "Sanctus," says the red light, "Hope, believe, love. He whom thou hast laid in the tomb liveth; the Eternal Presence is made personal—God lives here."

Out into the night. The sky is blue, deep blue. Night with her dark clouds jeweled with stars, has made lovely that gauche and ugly duckling, New York.

Are you going to Brooklyn or the Bronx? Then stop in City Hall Park. The Municipal Building is a palace with wings spread and head lifted, outlined against the sky; the gilded dome of the World Building is no longer banal. Behind our Cathedral of Commerce her Gothic tower rises from her dark symmetrical shoulders high into the sky, a sky such as that which holds the luminous and tardy sun as it melts into the fiords of Trondjhem or tints the great sea lapping the dark shore where the bells of Barcelona ring out their Angelus.

But maybe, God help you, you live in New Jersey. If so take the Chambers Street ferry. The great office buildings towering up into the dark blue lose their contours and only show their lighted windows, fantastic-shaped pagodas and towers of yellow lights, and above all, shining and flickering, reflected in the black mirror of the river, is Woolworth's red light, now become a Sanctus lamp held up in the night to show you that the Lord is near.

Night, the skeptics say, works on the imagination, deceives you, bewilders you with her colorful entrance and leaves you with a lingering star and a miracle at dawn. Science is the modern slayer of Superstition, at the mention of whose name we hide our heads in cowls of shame. Science says: Turn the clear light of day on your mystery—look at your miracles with cold reason—we will show you the law and the formula.

Turn the daylight on; go to St. Peter's during your lunch hour, fortified by a sandwich snatched at a soda fountain. Hurry! Your heart tells you that Love waits there to be loved like any Juliet and demands to be believed. Today there are many lights on the altar—*God*. On both knees you adore. The language of love is prayer, silent importunity. The first law is to love God and the next to love one another. A voice says: "I came that you might live more abundantly. The water that I will give you shall become a fountain springing up into life everlasting. I am the living bread which came down from Heaven."

God is on earth because He so loves you. The tongues of silence speak love. In the silence is melody, a faint perfume lingers from burned incense and flowers, candles are lit, lights burn in colored cups; there is only the sound of the doors, footsteps and maybe the rattle of beads against a bench or of a coin falling in a box.

The tryst is over. Out into a murky day, into Barclay Street; then a crowded car or ferry, but you have seen a vision—Hope, Charity, Truth, Beauty. Some may carry nothing away. They are the blind, not blind enough to see.

But why go to Barclay Street? There are hundreds of churches, some far lovelier than St. Peter's and one just around your corner. In every one some lover watches, some sinner sobs, some blind man strives to see. In each church the walls picture the Stations; there you can follow the Lamb on the weary trail of Sacrifice, a burning lamp whispers Sanctus, a voice says, "Love me, love one another, forgive them, Father." You do not have to go to Barclay Street to see a mystery; it is nearer home. This is your Father's House and your House. Today there are hundreds of churches where once there were only the Stations in Barclay Street. *Laus Semper Deo!*

## Anne Arundel's Town

O. F. WOOLLEY BURT

TO visit Annapolis, Anne Arundel's Town, is to find the spirit of colonial times preserved as in no other town of America. Famed in the early days as the center of wit and beauty, the Athens of America, but fallen from this high-place during the modern flair for business, Annapolis has withdrawn behind the exquisite loveliness of perfect colonial doors and windows, and sits, silent and aloof while the curious tourist examines and criticizes her. The halls that once rang with the laughter of the belles of Maryland and Virginia give back no faintest echo to those who tread their floors with an alien air. But to those who love Maryland, and especially this city which is the pride of the State, the ancient houses are alive and brilliant with the memory of past glory.

It was in company with one of these ardent Marylanders—a native of Anne Arundel County—that I was privileged to visit the quaint old town. We went by electric car from Baltimore, a trip of some forty-five minutes, and planned to go from Annapolis by boat across the Chesapeake Bay. We would spend as much time as I wished in seeing the places of interest.

At first all that I pictured in my eager imagination was walking along the narrow, brick-paved streets with their names redolent of a bygone day, Duke of Gloucester Street, Prince George Street, King George Street, Franklin Street, Shipwright's Street. The houses are built so close to the sidewalks, that the steps are a menace to the unwary; and there is so very little distance from the houses on one side to those on the other, that we see at once the importance of the ancient law:

Any Person residing in this City or the Precincts thereof who by galloping or otherwise shall force any Horse, Mare, or Gelding through any of the Streets, Lanes, or Alleys of this City, or carry any uncovered Fire through the same, shall, if a Freeman, forfeit and pay for every such Offense the Sum of Ten Shillings Sterling to the Use of this Corporation.

First, of course, we visited the State House. This was built in 1772-4. It is a red brick building surmounted by an imposing white dome, and stands on the summit of a low, grass-covered hill. An addition has recently



been erected, but we were interested in the old section only. In the hallway were the portraits of Samuel Chase and Thomas Stone, Charles Carroll and William Paca, signers of the Declaration of Independence. The first door to the right took us into the old Senate chamber. Here the Continental Congress was holding its sessions at the close of the Revolution; and here, on December 23, 1783, Washington resigned his commission.

History tells us that the coming of Washington to Annapolis was the occasion of a great celebration. The town was gay with flags and fine apparel. Cannon were fired as Washington entered the town. A public dinner was given by Congress. At night the State House was illuminated, and an elaborate ball was given. All the elegance and beauty of the famous town and surrounding colonies gathered to witness the solemn scene.

Over the mantel is a painting by Charles Wilson Peale, who was a contemporary of Washington, showing "Washington at Yorktown." The General is accompanied by his aides, Lafayette and Tilghman of Maryland. In the ante-chamber is a painting depicting the burning of the "Peggy Stewart."

Across the hall from the old Senate is the old House of Delegates, in which is an exhibition of the mineral products of Maryland. In the anteroom of this chamber is a collection of battle flags carried by Maryland regiments in the various wars.

At the head of the first flight of stairs is an interesting painting of Washington resigning his commission. Many historical personages are faithfully represented, so that this painting is not only interesting, but instructive.

On the lawn of the west terrace is a bronze statue of Baron De Kalb. It represents him rallying the troops of Maryland and Delaware in the battle of Camden, S. C., August 16, 1780. It was in this heroic charge against superior numbers that De Kalb lost his life.

The old State Treasury building stands on the lawn a hundred feet east of the Capitol. This little building was erected in 1694. The walls are unusually thick, and one of the original doors with huge wrought iron hinges and enormous wooden lock bound with iron is still used. It was in this building that the famous Annapolis Convention of 1786 met, the convention that led to the meeting in Philadelphia at which the Constitution was drafted.

Reluctantly leaving this interesting old building, we passed the Governor's mansion, a red brick building with a mansard roof, and approached St. Anne's Church. This church was built in 1859, but there had been two others on the same site before this. In the yard are many old tombstones, the oldest being dated 1699. Inside the church is a beautiful stained glass window by Tiffany, representing St. Anne teaching the Blessed Virgin. The sexton proudly showed us an antique silver communion service and alms basin, which were presented by King William III in 1695.

Proceeding up Franklin Street we soon came to the most delightful and interesting Colonial estate, Acton. This is the only estate in Annapolis that has kept its true Colonial character. In the midst of lawns that slope down to the Spa creek stands the charming home which was built in 1760.

We felt that we must visit the two houses portrayed by Winston Churchill in "Richard Carvel," that enchanting story of the ancient Annapolis. So we went down Shipwright's Street to the Scott mansion. This was built by Upton Scott, who served as surgeon with General Wolfe in Scotland. Francis Scott Key, a grandnephew, spent much of his boyhood here. In location and style it corresponds almost exactly with Churchill's Carvel Hall, though the author denies having had any particular house in mind. Down on Prince George Street is Carvel Hall, built in 1763 by William Paca. When Churchill was midshipman in the Naval Academy from 1890 to 1894 he became, of course, intimately acquainted with all these historic old buildings. In fact, he was entertained as a guest in this particular one, and has used it as the original of Dorothy Manners's home. A beautiful garden surrounds the house. Natural springs rise here and there; these, flowing together, make a little stream which is crossed by a rustic bridge.

On the corner of King George Street and Maryland Avenue is the stately Chase House, the only colonial house in Annapolis three stories high. It is now used as a home for aged and destitute women. To the left of the entrance is the drawing room, in which are antique mirrors, solid silver latches, and a marble mantel from Italy. To the right of the entrance is the dining room, in which are some elaborate woodcarvings, and another beautiful mantel. The hall goes from front to back, a feature we noticed in many Maryland houses, and is especially spacious, being over forty-five feet long and fourteen feet wide. Opposite the front door rises the stairway. About halfway up there is a landing, from which a flight of steps on each side rises to a gallery supported by Ionic pillars. Above this landing is a beautiful window in three sections, the center one arched.

St. John's College was founded in 1697 under the name of King William's School. To the rear of the buildings the French army under Rochambeau camped when it was on its way to support Washington at Yorktown. In the grounds stands the "Liberty Tree," of an age past reckoning. Tradition says that the treaty with the Susquehannocks, 1652, was signed under this poplar. Popular assemblies have met beneath it, and Lafayette was entertained here.

There was one more house to be visited before we left Annapolis, the Peggy Stewart House. This was the residence of Anthony Stewart, who brought in a cargo of tea during the troublous times just before the Revolution. His act so displeased the citizens that it was with difficulty they were kept from doing him harm. Stewart offered

to burn his ship (the "Peggy Stewart," named for his daughter) in sight of all. He ran the vessel ashore on a point near where the Naval Academy stands, and applied the torch himself. His invalid wife sat in the window of her home and watched the thrilling spectacle. The crowds on the shore cheered, approving Stewart and defying the British Government.

Across the road we saw the gates of the Naval Academy and promised ourselves a visit there on another day. As for now, we had traveled all over the old town and were tired. But we were impressed as by no other town, such dignity and beauty and elegance, such vivid reminders of Colonial days, are to be found nowhere else. The old city is saturated with memories of the past which reach out and engulf the visitor until he feels that he walks again with Washington and Franklin, with Richard Carvel and Dorothy Manners; that any moment the town crier will announce the races, and the narrow streets will become alive with coaches full of elegant and beautiful ladies, with men on gallant horses, with trumpets and cries and all the color and gaiety that went to make Annapolis the most fashionable town in Colonial America.

### COMMUNICATIONS

*The editors are not responsible for opinions expressed in this department.*

#### Where Christ Healed the Afflicted

*To the Editor of AMERICA:*

A copy of AMERICA has been shown me by a Catholic American lady residing in Jerusalem, and I am writing to ask you if you would be so very kind as to find room for this letter in your columns.

Our Hospice of St. Vincent de Paul, in Jerusalem, shelters almost 400 of God's poor: foundling children, babies, orphan boys and girls, aged men and women, blind, deaf and dumb, cripples and mentally deficient—all in charge of the Sisters of Charity.

The house, necessarily, is a large one, yet not sufficiently so to receive all the destitute poor who apply for admittance. It is entirely supported by voluntary contributions, which, owing to the present very low rate of exchange, and to the death of many former benefactors, are becoming less and less. Many of our previous most generous helpers belonged to the north of France, and have been greatly impoverished by the great war, while the number of poor in the Hospice has been practically doubled. It is urgent for us to find new benefactors, and I am hoping that some of your readers may be interested in the abandoned poor of the Holy City and come to our assistance.

Many American visitors and pilgrims come to the Holy Land, but their visit is usually a very short one, and the places hallowed by the souvenirs of Our Lords' life and passion, naturally absorb all the time the pilgrims have to spare. Should any future pilgrims desire to visit our Hospice, we should be only too glad to show them over the establishment. As for those who are not able to make so long a journey, or to incur the expense of a voyage to the Holy Land, they can at least remember the poor, the blind and the afflicted, just as numerous in the Holy City today, as in the days when Our Lord went about among them doing good and working miracles. And they can have the consolation of knowing that by their charitable offerings, they are giving food to the hungry, a home to the homeless, and even sight to the blind by procuring them the means of being educated in Brail, music

and suitable means of gaining their living. Offerings can be sent us through AMERICA.

Jerusalem, Palestine.

SISTER AGNES.

#### Conrad's Catholicism Questioned

*To the Editor of AMERICA:*

Joseph Conrad is usually listed as a Catholic author and his name is found in the English Catholic Directory. Yet despite this and despite Mr. Conrad's Polish origin, one wonders if it is precisely accurate to claim him as ours. The editor of AMERICA rightly remarks the complete absence of any trace of the Catholic spirit in the works of the creator of Lord Jim and Flora de Barral, but he makes no mention of more positive indications that Conrad's sympathies are anything but orthodox.

Peculiarities of scene and subject obviate the introduction of Catholicism into many of the novels, such as the sea stories and the studies of European anarchism, like "The Secret Agent" and "Under Western Eyes." The detachment of the artist and the objectivity of his art will explain its absence in many other places. Yet when Mr. Conrad gives his story a setting in the Catholic country and among Catholic people, it is difficult to defend or palliate much that he has written. "The Arrow of Gold" and "Nostromo" are cases in point. In each novel Conrad's sympathies are with the unorthodox, with their philosophies and ethics, and in each case the "Catholic" characters are dull and lifeless, if not repulsive and degraded. Especially is this true of the "Arrow of Gold," where the characters like Thérèse and Marquis de Villarel are wretched caricatures, travesties unworthy of the man who wrote "The Nigger of the Narcissus" and "Youth."

Sentimentalism is not usually a fault of Conrad yet the picture of "Nostromo," of Viola, the superannuated Garibaldian, reading the Bible is unmistakably evangelical in tone. In "Nostromo," too, are Holroyd, the proselyting financier, and Martin Decoud, the young rationalist and patriot, the theories of both of whom seem to be proposed with an at least implied approval by their author.

Joseph Conrad is undoubtedly the most important active figure in present day English literature, but unfortunately his religion is given even less prominence in his works than it is in the books of Sir Philip Gibbs and Kathleen Norris. Or is it that Mr. Conrad professes a Catholicism like that of Balzac's, unhampered by precision of moral teaching or dogma?

St. Paul, Minnesota.

JOHN K. RYAN.

#### New Ideas in Church Architecture

*To the Editor of AMERICA:*

Mr. Lathrop Finlayson evolved his "New Ideas in Church Architecture," as described in AMERICA for January 26, from economic and practical considerations. He is not opposed to a "truthful, carefully developed Gothic church," but seeing the many "sham" Gothic structures and realizing the futile attempts to construct truthful Gothic churches at the present time on account of lack of funds and other reasons, he jumps to the other extreme and advances ideas contrary to all ecclesiastical traditions.

In Catholic art and architecture the liturgical requirements of the Church are to be considered, and not the subjective views of individual artists. Though each artist may have good ideas, yet no one can claim absolute infallibility; though he be a genius, yet he is exposed to error and is liable to make grave blunders. This is well illustrated in the world-renowned Sistine chapel, considered the masterpiece of Michael Angelo.

The creation of an art commission in each archdiocese is advocated by St. A. K. of Philadelphia, in AMERICA's issue for March 8. Such proposals have been frequently made, and no doubt such an art commission would be of exceptional value, provided it be



composed of men well versed in liturgical laws, well grounded in esthetic principles, far-sighted in their views, having some technical knowledge of art and architecture as well as some business acumen. This necessary knowledge is not invested in one or all members of the commission individually, but collectively. This would be the ideal. It could be realized if the artist-members of the commission were willing to repress their excessive individualism and view the matter proposed, objectively and in the light of the Church.

To my mind a strong union or league of Catholic artists is a first necessity. A harmonious group of Catholic artists, architects and craftsmen united for the purpose of raising the standard of our Catholic art, with a definite program would make a better impression on the Hierarchy than all the art controversies in the press or on the lecture platform.

For the past four years I have tried to effect such a union and appealed to Catholic artists and art-lovers to join the Federation of Catholic Arts. So far this title is a misnomer in fact, but yet appropriate, considering the purpose for which this movement is launched, namely to bring about a strong federation of all Catholic arts. As a medium for interchange of ideas and for spreading the ideals of the Federation the *Daily American Tribune* has given us a monthly page, "The Catholic Art Bulletin." Catholic artists do not sufficiently realize and appreciate the opportunities offered them to get together and to express their opinions for the purpose of effecting a definite program of action. There is no need to blame the Bishops of the country for their apparent inaction in this matter. Their opinion seems to be that the Catholic artists ought first agree among themselves on a definite program before they can act in the way of choosing art committees and taking similar steps.

Manchester, N. H.

P. RAPHAEL, O.S.B.

[This controversy is now closed.—Ed. AMERICA.]

#### Poetry, Verse and Prose

##### To the Editor of AMERICA:

The article of Mr. Connolly in AMERICA for March 22, 1924, on "The Charm of Disillusion," might be summed up thus: because poetry "covers a multitude of inanities" it is a good plaything for children, "editors, professors and book-reviewers." "Good prose," however, is more substantial and so is more appropriate reading for a youth after he puts on his long trousers. Mr. Connolly goes about this in a way which reminds me of those mendicant, weeping widows I often encounter on city streets. They tell a heart-rending tale of the trickery of a landlord, at the same time waiting their chance to steal your watch. Mr. Connolly begins his article by lamenting the fact that he does not appreciate poetry as much in his twenties as he did in his 'teens. And while he has you weeping on his shoulder, he tries to steal your love of poetry by saying it is not true enough for a grown-up man.

I suppose Mr. Connolly is cognizant of the common division of literature into prose, verse and poetry. That verse with its nursery-rhymes, parlor-jingles and popular songs, "covers a multitude of inanities" I will gladly grant. But here I am stopped for I notice Mr. Connolly pits not prose but "good-prose" against poetry. Why not have a fair tussle and make it "good-prose" against good poetry? That good poetry "covers a multitude of inanities" is false. By good poetry I mean that "imaginative representation through the medium of language of true grounds for the noble emotions" (Ruskin, "Modern Painters." Vol. III, p. 10). Although I am a conservative I shall pass over the discussion whether meter is necessary or not. In this definition there are three parts contained, namely: (1) the arousing of the noble emotions, (2) by means of imaginative writing, and (3) substantiated with basic thought. In other words the imaginative writing must be founded in truth to

arouse these noble emotions. Whenever a poet deviates from that path he is writing words and lines, but not poetry. Swinburne, and, oftentimes Poe are writers of musical lines, but when they do this for harmony's sake alone, they are not poets. They hammer because they like to hammer and not to help build a house. The imaginative writing, which Mr. Connolly classifies as "inanities," must go hand in hand with the arousing of the emotions, always with sufficient justification in thought element. The "inanities" are evident when ornateness or music go alone, and not hand-in-hand with that requisite of all true literature, namely thought. But, where imagination, emotion and thought are so harmoniously blended, as in Tennyson's "Enoch Arden" or Longfellow's "Evangeline," would Mr. Connolly consider such a production "covered with a multitude of inanities?"

Mr. Connolly says that "prose can be as delicate or virile or exultant or terrible as life itself." I am certain that Mr. Connolly has heard of Shakespeare, and that in his poetry course he was introduced to dramatic poetry. Where will Mr. Connolly find a more "delicate" character portrayal than Ophelia? Antonio is as virile as Jack Dempsey himself. Who are more "exultant" than Shakespeare's heroes before their downfall? Do you want a "terrible" character? We might suggest Shylock, that synonym of villainy. These characters must still be true "as life itself" or they would never hold Broadway audiences spellbound month after month.

Indeed, I refuse to take Mr. Connolly seriously. Every litterateur will have his joke, and, I fancy Mr. Connolly smiling to himself as he anticipates the storm of criticism, sure to be evoked by his latest facetious endeavor, so gloriously "covered with a multitude of inanities."

Boston.

VERONICA SMITH.

#### Reference Books for Parish Schools

##### To the Editor of AMERICA:

We are very proud, on this bank of the Hudson, of our Holy Name Society, diocesan and parochial. Individually and collectively the organization "does things." Witness our splendid annual rally; our field sports and athletic meeting in which contestants, boys and girls, enter from all the parish schools, and our fine permanent Summer camp where, for several years, hundreds of boys from the various parishes have had healthful vacations, at very small cost, or free, if they are deserving of such favor.

Now we have a new idea which we hope to push to success and mention of which may influence similar action elsewhere. It is for each parish branch to provide the parish school with a few reference books to be used by the children in their class work. A comparatively small amount will secure a set of "The Catholic Encyclopedia"; the recently issued "Catholic Builders of the Nation" of the Boston Continental Press; O'Kane Murray's "Church History," old fashioned and not too reliable, but full of really good material, and two or three others for the ready reference book-shelf. There is to be no attempt at a "library." I have had some years' experience as a Public Library trustee and have seen much wasted effort in small private collections.

Any one who has had to deal with the present generation knows what a lamentable lack there is of familiarity with even the simplest facts of our Catholic American history and the notable men and women who achieved its events. It is to correct this that we propose to put these reference books within easy access of the children of our parish schools and have the proper use of them taught as part of their class work.

We think we can make a success of it as we have of our other plans to help our schools; at least we are going to try, and we pass along the idea in the hope that we may have many imitators.

Jersey City, N. J.

F. X. M.

## AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, APRIL 19, 1924

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## The Victory

THE grave is vanquished and death yields to conquering Divinity. In his famous meditation on the Kingdom of Christ, St. Ignatius represents our Lord Jesus Christ as the Eternal King who is planning His campaign to win the whole world to Himself. He summons His people to tell them of His will to conquer His enemies, "and thus to enter into the glory of My Father." He invites them to follow Him, but He does not promise a bloodless campaign. They must be prepared for suffering, for the long vigil, the exhausting march, for service in the trenches without glory. "Whoever desires to come with Me must labor with Me."

The life of every Christian, as inspired writers tell us, must reproduce in its manner the life of our great Captain, Christ. During the last few days, we have been marching with Him through the valley of humiliation, across the moon-lit garden of His agony, to the hill of Calvary. There in the darkness was His capitulation made. There He gave His life that we might live. There through death was His victory made certain. As His followers, we have had some small share in the sufferings of that last campaign, but for us the war is not yet ended. We walk in the shadow, knowing that at the end, with Christ we shall be nailed to the Cross.

But to us, as to the Son of God, the Cross is the sign and the pledge of victory. Life cannot be a time of selfish comfort and careless ease. It is a battle. At times the tide will turn against us; all will seem lost, and we shall mourn the city of God that is given into the hands of the scoffer. But in the end we shall assuredly conquer. Out of the tomb Christ rose as the Master of Life, the Conqueror of Death and Hell. "If we have been planted together in the likeness of His death," writes St.

Paul, "we shall also be in the likeness of His resurrection." In the Christian life, failure is impossible, for it is the life of Christ, a life lived for Him and with Him. Time that brings suffering passes; Eternity with its perfect rest and peace and happiness, is without end. The Cross and the Tomb, once the symbols of failure, are made in the glorious Resurrection of Our Lord Jesus Christ, the promise of victory everlasting. Through them we enter into the glory of our Father's house.

## Government by Plutocrats

THE address of Senator Borah to the College Men's Law Enforcement League at Washington on April 6 should be printed and circulated throughout the country. Our college classes in political science would do well to take it as a topic for study and discussion, and much of it is not above the comprehension of our boys and girls in the high schools.

The Senator is not pessimistic, nor is he blind to the menace to good government threatened by the prevailing capitalistic system. We seem to be nearing the stage in which popular government is to be exchanged for government by a plutocracy. If the corporations and the rich men who are trying to control the Administration or, at least, members of the Cabinet, by loans to individuals and contributions to partisan campaign expenses, were aware of any impropriety in their policy, the case would not be so grave. The man who admits his fault can be cured. But our plutocrats seem genuinely unaware that their conduct is open to criticism. So long have they acted on the principle that every man has his price, that they realize no impropriety in applying it to a Government. There is no more harm in buying an official or a political party than there is in buying a pound of sugar. If you agree on a price and pay it, the matter is at an end.

With the practise condoned, decent government comes to an end. If you can buy influence with a political party, you can buy an Administration. Corporations and capitalists have been wont to subsidize all parties to a conflict, just as in an action at law they would retain numerous and able counsel. To guard against failure, they have been known to contribute with equal liberality to both parties and to leading politicians in all the camps. These contributions might be gifts in money, or they might be "loans" on unsecured notes. In either case the effect intended was the same; the securing of influence by the use of money. The whole country listened to a venerable capitalist affirming on oath that he saw no impropriety in lending \$100,000 on an unsecured note to a Cabinet officer from whom he intended to secure a lease of Government-owned oil fields. There is no reason to suppose that this capitalist perjured himself. He had been trained in a school which taught that the practise was lawful and, from a financial point of view, admirable.



Congress will probably be asked to investigate these "contributions" with a view to new legislation. Possibly the grosser evils of the last ten years might be checked by such action, but there is no cure in treating a symptom. The real remedy must be sought in the conscience of our people. The "shellback" politicians are beyond redemption; our hope is in the rising generation. But we must justify the hope. Is the education which nine-tenths of our young people are receiving of a kind to teach that religion, morality, conscience, have their place in public as in private life?

#### A Suggestion for Mother's Day

THE second Sunday of the month, May 11, has been designated as "Mother's Day." The occasion palliates, if it does not wholly excuse, the excesses of the journalistic sob-sisters. These good ladies, who as often as not are hard-working young men with a flair for the pathetic, will give us the direct imperative to send a flower to mother. By all means. Flowers are gracious things, and mother deserves a whole conservatory. We will not be deterred by the thought that some of these lachrymose ladies write at the instance of the advertising-manager, or by the knowledge that even so mild a person as a florist will sometimes profiteer. He is anxious to encourage every man to love his mother, but he does not forget that Mother's Day furnishes the occasion for a splendid turnover of unsalable stock.

But there is a far better way of remembering mother, and AMERICA ventures to suggest it to our people and, especially, to the Reverend Pastors. Instead of merely sending a flower, let every Catholic in the United States, receive Holy Communion for mother on May 11, or arrange to have the Holy Sacrifice of the Mass offered for her. That is to give her a flower which will not fade throughout eternity. Perhaps she is still with you. If so, tell her what you are going to do for her. In the domestic circle on that day take some way of showing her the honor that is rightly hers as the queen of the home. But if, after her years of selfless toil, her weary hands are at rest, and she has passed into eternity, leaving in your heart a void that you will feel until your last hour, then let the fervent Holy Communion of a grateful son or daughter plead for her before the Throne of God on Mother's Day.

The Reverend Clergy need not fear that any ceremony they may arrange will not be a magnificent success. Last year a Long Island pastor announced a special Mass for the men, and warned his flock "I don't want to see a bonnet in the church at that Mass." He did not, but his heart was gladdened by literally thousands of men, many of whom had traveled miles to get back to the old parish church to which years before, their good Catholic mothers had brought them as little boys. "I don't know where all of them came from," remarked an old parishioner, "but I do know that this day has brought to the rails

more 'hard cases' in the parish than the last mission." No man will, no man *can*, refuse to receive Holy Communion for his mother. It is an appeal before which the most hardened give way. So then, on Mother's Day, May 11, send mother a flower, if you will, but better, receive Holy Communion for her.

#### Side Lights on the Oregon Case

RARELY has an act of a District Federal Court attracted the attention centered last week on the decision in the Oregon school law case. The vigorous, but generally discreditable, campaign waged primarily against the Catholic school but in reality against the American Constitution, has awakened millions to a realization that certain sources of bigotry, hatred and ignorance must be destroyed or the principles upon which our Government rests must fall. "It may be said with gratification," writes the editor of the Louisville *Courier-Journal*, "that the decision of the judges is in thorough accord with the spirit and the ideals of the American Republic," just as it may be said with certainty that the Oregon law was destructive of both. "This Oregon law," commented the editor of the St. Louis *Post-Dispatch*, "is above all else . . . an un-American attempt to take away the constitutional right to liberty of conscience under the guise of zeal for education." Nearly two years ago, November 3, 1923, the editor of the Portland *Oregonian* bade his fellow-citizens note that the law was something even worse than an attack on religious liberty. It is "a forthright declaration that the State, not the parent, controls the child. It is nothing else, and it is not pretended that it is anything else."

The law was all this, as the Federal Court in declaring it unfit to remain on the statute-books, pointed out. The press of the country, with hardly an exception, is unanimous in expressing its satisfaction that this vile and dastardly attack upon constitutional and human freedom, upon the sanctity of the home and the authority of parents, has been repelled on every point. Apart from this rejoicing, the Scottish Rite Masons stand in splendid isolation. May they continue to maintain their position. It will serve to stress the fact that American principles and American ideals are but poorly served by these Pecksniffs of our day, whose activities along with those of the ignoble Ku Klux Klan sometimes move the judicious to ask how far we have progressed, as a people, in an understanding of the political and social institutions bequeathed us by our American forefathers.

Quite aside from the legal aspects of this famous case, yet of deep interest, is the attitude assumed by the Governor and the attorney-general of the State of Oregon, the defendants in the action. The records would indicate either that these high officials do not exist, or that the authority of the sovereign State of Oregon has been deemed of lesser weight and moment than the authority of the Scottish Rite Masons. At the outset, Mr. Wallace

McCamant, attorney of record for the defendants, announced, "I appear here *primarily* as the representative and at the instance of the Scottish Rite Masonic bodies," and upon him rested the burden for the defense. True, the Masons were responsible for what the Court had declared to be a statute in contravention of the Federal Constitution, but the Masons were not the defendants in the case. The defendants were the Governor, the attorney-general, and the district attorney of Multnomah County, and as such were they cited.

But the State of Oregon, it would seem, could not do otherwise than ally itself with the Scottish Rite Masons, for Mr. McCamant had been authorized, while appearing *primarily* for the Masons, to take as a secondary line the defense of the State officials. Do the citizens of Oregon

relish the bond thus created between a sovereign State and a group of bigots styling themselves "the Scottish Rite Masonic bodies"? No one could object if the Court did not, had these bodies secured recognition as "friends of the court." But it seems decidedly unfitting and unbecoming that the interests of a State should be confided to an association which has shown itself either ignorant of, or unfriendly to, the provisions, prohibitions and spirit of the American Constitution.

No doubt, the machinations will continue along another line. But let the heathen rage. Not the least advantage of the victory in Oregon is the fact that the people are beginning to realize that these campaigns are directed against the most sacred principles of natural and constitutional freedom as well as against the Catholic school.

## Literature

### A Century After Byron

WHEN Lord Byron, in 1823, went to help Greece throw off the thrall of Turkey, romance melted from his eyes like a mist. He had been disillusioned of many things in his short, tumultuous life, but not until the very end did he permit himself to see the world in its drab coloring and all its angularity. Looking at Greece and her struggle for freedom from the Italian shores, he saw a superb Athene in snowy, fluttering garments beckoning the sons of liberty to glory and immortality. He obeyed the call and discovered a slattern; for the leaders of Greek independence were engaged at that time in petty bickerings and the army was demoralized and without vision. Soon after his arrival, Byron himself underwent a vital change. Always in his poems he had painted vividly romantic pictures of himself as the gallant lover or the reckless corsair or the unmatched hero. In this new enterprise he envisioned himself as the leader of a heroic band of patriots whose exploits would dim the glory of Thermopylae and the luster of Salamis. But he found nothing of this in Greece. Instead, his struggle was against his tendency to obesity, he suffered a few attacks of epilepsy, he contracted an unromantic marsh fever, and at Missolonghi, on April 19, he died like an ordinary mortal.

A century ago the news that Lord Byron was dead became an event of world importance. Greece showed her sincere appreciation and gratitude for his services and sacrifices by proclaiming a public mourning for twenty-one days. The continent was deeply moved by the announcement of his death, for his fame had swept over Europe and his poems had been translated and quoted in a dozen languages. In England many considered his death a national calamity. Tennyson, then a young man, has confessed that when he heard the news he was rendered

speechless and went about murmuring again and again "Byron is dead! Byron is dead!" But the majority England breathed a sigh of relief. Public opinion was divided into extremes and held no middle. If Byron was not honored as a god of romance, he was held to be a radical and a dangerous rebel against established authority and accepted morality.

Contemporary opinion of Lord Byron is symbolized by his diseased foot and his Apollo-like features. Both of these characteristics should enter into any authentic portrait of him but those of his time who gazed in rapture at his godlike profile, the "excessive beauty of his lips," the expressiveness of his eyes, were purblind to his deformed and twisted heel. And the stern critic who uncompromisingly eyed his crippled foot never lifted his vision to contemplate the comeliness of the head. Byron's misfortune was that he either reaped a harvest of bitter enemies or attracted a host of fervid admirers. After the publication of his "English Bards and Scotch Reviewers" and the first two cantos of "Childe Harold's Pilgrimage," all England was enamored of his head. Accordingly he was petted and courted, he was aped in his collars and his forelock, he set the style in grand passions and villainous poses. But then came his separation from his wife and all eyes dropped to his poor foot. He had married one of the primmest and most modest women in Georgian society and she could not understand why a romantic poet should live as he wrote. The decent people of England, though they had been caught up by the glamorous romantics of Childe Harold, were deeply scandalized when they heard of these romantics being reduced to private life. Their feelings were outraged, and they hooted Byron from their little island. They forgot their extravagant praise and idolatry; they closed their eyes to the glory of his head and watched him limp from England never to return.



During the century that has passed since Byron's death, the voluminous criticisms and commentaries on his life and his works have confirmed the opinions of his contemporaries. They have been too often like the decisions rendered by the judge who, in order not to be confused, heard only the evidence favoring one side of the case. Matthew Arnold, for one, ranks Byron with the immortals and finds few flaws in him. But Lionel Johnson, whose opinion is not to be treated lightly, in his "Post Liminium" essays finds only the most scathing and scaring language suitable for him. Other critics have similarly explored the extremes of praise and blame; they have looked upon either the head or the foot, and have not seen them both in the same glance.

Sometimes these contradictory opinions are expressed in regard to Byron's attitude towards the Catholic Church. It has been said, and with some cause to show, that Byron considered Catholicism as the only legitimate Christian tradition and that he was slowly and steadily drifting towards conversion. Had his troubled life not ended so abruptly at Missolonghi, some of his admirers assert, had his disillusionment been permitted to continue as it had begun, he might even have ended his career as a great penitent. Witnesses of the other side scoff at the surmise; Byron would never have ceased his antagonism, even temporarily, to authority and restraint of any kind, he would always be at war with his own nature and with God. Byron has also been commended for having his natural daughter, Allegra, educated in a convent school and this is instanced as a confession that he was beginning to realize the true values of life. But the cruel critic interposes and alleges that his motive in this laudable action was spite. He wished to wean the child from its free thinking mother and hence placed her among the pious religious. Such a contention seems most improbable; but if it is true, Byron was gloriously foiled, for the mother later abjured her false philosophy and her free morals and became a Catholic.

The basis of all these contradictory estimates of Byron is a false supposition. It is taken for granted that Byron was consistent in his actions and his motives, whereas he was an utter contradiction to himself. At the very time that he was uttering his soul-stirring chants of liberty and impassioned denunciation of tyranny, he was praising and imitating the arch despot of Europe, Napoleon. While he was preaching the doctrine of the equality of mankind and ridiculing aristocracy, he insisted that due honor should be paid to his own aristocratic title and rank. His concept of democracy changed according to the mob, whether it fawned upon him or repudiated him. But all the while, Byron was honest in his own mind. He did not realize that he was contradicting himself. He had not a consistent and all-embracing theory of life and for the lack of it he cannot be wholly blamed.

Excessive censure by moralist and philosopher concerning Byron, while it may be objectively merited, must

be tempered by mercy. It has its origin in another false assumption that Byron was normal in mind and will. The ravings of a fanatic and the dribble of an idiot are not weighed in the same balance as the studied decisions of a sane scholar. Nor are the acts of a maniac deemed worthy of the same punishment as are those of a normal-minded villain. Byron was neither wholly mad and idiotic nor was he entirely normal. He entered life handicapped, "My springs of life were poisoned." His great-uncle was usually referred to as "the wicked lord" and his father was aptly named "Mad Jack Byron." His mother was a neurasthenic, by some considered insane, who spoiled any good impulses in the boy by alternate spells of over-kindness and brutality. Even in his early schooldays Byron gave evidence of extreme abnormality, and in his younger manhood Lady Caroline Lamb, who had good reason to know him, summed him up as "mad, bad and dangerous to know." His wife never revealed the real cause of her repudiation of him, but it is known from her own testimony that she suspected his sanity. Since his blood was tainted and his environment fostered naught but the evil that was in him, the problem of Byron should be referred to the alienist rather than to the judge. A century ago the Supreme Judge passed final sentence; the lesser critics lack important evidence and suffer from opaque vision.

The controversy over Byron's morals has continually overshadowed the appreciation of his poetry. And yet his life and his work are so inextricably mingled that what is said of one may be applied to the other. Democritus, according to Horace, *excludit sanos Helicone poetas*. It would seem that Byron deserves admission. There are passages in his poems that would even admit him to the topmost Helicon. There is an epic grandeur in "Don Juan" and throughout his poetry a flaming sweep of imagination, a volcanic vigor of emotion and a passion that burns as irresistibly as a forest fire. But in the midst of immortal passages he strews cheap bombast and turgid nonsense. Just as he is about to enter Helicon, like Horace's poet *decidet auceps in puteum foveamque*. Most of his lyrics are twaddle, his rhymes and rhythm are often grotesque, his emotions are a hollow cave of the winds. And yet his verse has a melodious fluidity, his descriptions of natural scenery are more brilliant than any in the language, his sweep of power is overwhelming.

In our day Byron has ceased to be an influence and has become a memory. Matthew Arnold was mistaken when he prophesied that after 1900, when the nation recounted her poetic glories of the century "her first names will be those of Byron and Wordsworth." Greece remembers him principally for the impetus he gave her struggle for independence. In this year when she celebrates by public commemoration the centenary of his death she also declares the consummation of his ideals by proclaiming herself a democracy. Continental Europe continues to regard Byron's poetry as the finest, next to Shakespeare's, that

has come out of England. But America and England have grown slack in their appreciation of his genius. Sir Arthur Quiller-Couch asserts "that in these days a claim for Byron really needs pressing among his countrymen" and that their neglect of him is an "obstinate neglect, born not of idleness or indifference but of positive reluctance to allow the claim." Our modern literature, of which Byron was a pathfinder, has far outstripped him and his movement. He sowed the seed and we are now reaping the whirlwind. In comparison with our contemporaries his frank exposition of sex seems prudish, his rebellion against God and authority is restrained, his poetic innovations are ridiculously old-fashioned.

FRANCIS X. TALBOT, S.J.

#### LAMENT FOR A POOR POET

He sits at the foot of Golgotha,  
And out of his singing soul  
He fashions songs to make His Lord  
A shining aureole.

But all the songs he sings are vain,  
And all his singing dross—  
For he sits at foot of Golgotha  
While Christ hangs on the Cross.

And yet His Lord may deem his songs  
Were better sung than not,  
For they, at least, remembered Him  
When other songs forgot.

MYLES CONNOLLY.

#### REVIEWS

**The Commentary of Father Monserrate, S.J., on his Journey to the Court of Akbar.** Translated by J. S. HOYLAND, M.A., and annotated by S. N. BANERJEE, M.A. New York: American Branch, Oxford Press. \$3.00.

From the earliest days of the Society of Jesus an exact account of all the various missionary enterprises was sent, usually at stated times, to the Very Reverend Father General at Rome. The occasion of the writing of the present document was an invitation sent by Akbar, whose glorious reign in India lasted nearly half a century, 1556-1605, to the Viceroy of India and the Archbishop of Goa, asking, among other matters, that a few Jesuits might be sent to him fetching with them the books of the Law and the Gospels. Father Rudolf Acquaviva was appointed for the task and with him were told off Francis Henriquez and Anthony Monserrate who had the special duty to report on the whole mission to Superiors. His document was written originally in Latin and was finished at Sanaa in Arabia towards the end of 1590. On January 1, 1591, an introduction to his Commentary was drawn up in the form of a letter to the General, Claudius Acquaviva. It would seem that the Commentary never reached Rome. It was eventually discovered in 1906 in St. Paul's Cathedral Library, Calcutta. The Latin text was most carefully edited by Father Hosten, S. J. The Commentary is, beyond all question, one of the best historical authorities on the India of those days and reads much like the relation of a personally conducted tour from Goa away into Lahore and beyond, during the early eighties of the sixteenth century. The description is full of life, and while the action sometimes hurries along and sometimes goes more slowly it is always interesting. It is to be regretted that the editors even slightly tampered with the Commentary by toning down what they call his "bitter attacks" on Islam.

T. B.

**A Late Harvest.** By CHARLES W. ELIOT. Boston: The Atlantic Monthly Press. \$3.00.

The chief appeal of this volume comes from the fact that it shows the productivity of a mind far beyond the time of life when intellectual operations are found worthy of being transmitted outside of the domestic hearth. Dr. Eliot has just passed his ninetieth birthday and the papers which are here presented have all been written within the past ten years. In an address entitled "Education Since the Civil War," a striking picture of the advance in professional education is depicted. "Prior to 1870 the Law Faculty of Harvard University gave the degree of Bachelor of Laws to any man who had paid three term bills and had not been very irregular in his attendance." "When I asked in the Medical Faculty if it would be possible to substitute an hour's written examination for the five minutes' oral examination (a five-minute interview with the professor) the answer came promptly from the head of the faculty 'Written examinations are impossible in the Medical School. A majority of the students cannot write well enough.'" While Dr. Eliot's reminiscences are delightful, it is regrettable that the publishers, choosing from what is termed "an embarrassment of riches," should have included several addresses which must necessarily be extremely distasteful to those who are so far behind the times as to believe in biblical inspiration and the divinity of Jesus Christ. Though the President Emeritus of Harvard scoffs at revelation and dogmatism, it is impossible for one who reads his oracular utterances to escape the conviction that he is at the same time convinced that his opinions are as infallible as any which ever fell from the lips of the greatest prophets.

F. J. D.

**Labor in the Coal-Mining Industry (1914-1921).** By G. D. H. COLE. New York: American Branch, Oxford Press.

**The Packing Industry.** Chicago: The University of Chicago Press. \$3.00.

**Industrial Democracy. A Plan for Its Achievement.** By GLENN E. PLUMB and WM. G. ROYLANCE. New York: B. W. Huebsch. \$2.00.

The first of these books is a description of the English coal industry as controlled and operated during the years of the war. Since coal is holding the center of the industrial stage in Great Britain we can understand the importance of this study from an English viewpoint. The book is a product of the Carnegie Endowment for International Peace. It is written with thorough honesty, impartiality and the fullest knowledge of the subject, since the author was a great part of all that he narrates. One of the supreme lessons of the volume is that while the most absolute government control was highly successful during the war, owing to the loyalty of the men, it at once proved a failure when normal times returned.

The second book is the result of a series of lectures given under the joint auspices of the School of Commerce and Administration of the University of Chicago and the Institute of American Meat Packers. The men giving these lectures are not merely experts, but leaders in the various activities which they describe. We have here a sweeping view of the entire packing business in the United States, and while we may have had some confused understanding of its workings we shall not lay down this book without realizing that we had hitherto scarcely dreamed of its vast complexity and minutely organized management. As coal is the leading industry of England, so the packers claim the same distinction for their own industry in this country.

With the study of government control in war time and of capitalistic control in peace time we can well connect this third volume, dealing with industrial democracy as envisaged by Glenn E. Plumb and subscribed to by a long list of labor leaders. The introductory historic studies are a welter of truth and fiction which



it would require volumes to disentangle. The writers were here upon unsafe ground with whose bearings they were but ill acquainted. Their study of industrial conditions shows a much clearer understanding of their subject, and their analysis of existing conditions is often very shrewd and penetrating. They recognize not merely the power but also the value of corporations, and in fact describe this with the highest enthusiasm. Their purpose is that in all industries organized as corporations, with grants of power or privilege from the public, those who invest their labor "shall share in control and management, and in the gains of the industries, in proportion to the value of the contribution of each, on an equal basis with the investors of capital." This is worked out in detail and applied in successive chapters to transportation, mining and distribution of coal, marketing and credit, agriculture and the reconciliation of industrial disputes.

J. H.

**The Failure.** By GIOVANNI PAPINI. New York: Harcourt, Brace and Company.

This is the story of Papini's life, written two years before the world war. It is a book that calls for careful reading. Without some knowledge of the author's "Life of Christ" and his still more famous "Prayer to Christ," "The Failure" is hard to appreciate. It is a revelation of the unsatisfied soul of a man who tried to be a god, and draw humanity up to higher levels. It unfolds a hungering intellect, a weak body, a puzzled, restless spirit, strong with almost brutal strength in drawing pitiful and even terrible thought-pictures. The nearest parallel in literature to "Failure" is a book that is centuries old, Augustine's "Confessions."

G. C. T.

#### BOOKS AND AUTHORS

**The Literary Circle.**—It is quite easy to answer such a question as that addressed to us by a Directress of an Academy: "Are Ethel Dell's books suitable reading for young Catholic girls?" Our answer, of course, was an explosive NO, both because the books were those of Ethel Dell and much more because the prospective readers were young Catholic girls. Had the query been "What modern novelists' books are suitable reading for Catholic girls?" we should have been, more or less, in a quandary. We know clearly what is not suitable. Since Catholic girls do insist on reading the latest fiction we are anxious to know what is suitable. Perhaps the readers of this column have some views on the subject which they are willing to share with their fellow readers. The Literary Editor will be pleased to receive any answers on the subject. . . . Hilaire Belloc continues his tremendous literary activity. To the *Atlantic Monthly* for April he contributes a knowing article on "The Social Contrast. Continental Americans and Insular English," and in the April *Century* his "Catholic View of Religious America" is almost too provocative. . . . In the April number of *Scribner's Magazine*, Professor W. L. Phelps writes: "The death of Maurice Francis Egan, poet, critic, diplomatist, American gentleman, was a distinct loss to our age. He was a man of the world and a man of God. Religion in him illumined his whole life." . . . Professor Phelps likewise professes interest in Compton Mackenzie: "Mr. Mackenzie, who, in addition to bring an original and brilliant novelist, is an authority on chorus girls and the Catholic movement in the Church of England, has lately conceived such a passion for the music of the needle that he has founded a monthly magazine called *The Gramophone*." The interjectory remark may be admitted, but the subordinate summary of Mr. Mackenzie seems far too artistically balanced. Since Mr. Mackenzie's books are a matter of dispute, the following excerpts from a letter, written by one who is close to his circle, are illuminating. "I have just

been reading your little notice on Compton Mackenzie in *AMERICA* for March 29. I wonder if I may make a few remarks on it with apologies for my presumption. There is a good deal of autobiography in "Sinister Street." But it seems to me that the Sinister Street books, in spite of their Bohemianism, are far more spiritual than the later semi-Anglican, respectable ones. I mean that Michael and Sylvia *want* something spiritual and get it. I do not see the sex thing at all and I do not believe that he is that kind of a man. One gets breathless with Sylvia running all over the globe, but there is the most beautiful account of her at confession. Her thoughts, her whole attitude and performance struck me as essentially Catholic. The books are more unmoral than immoral. True, there are only too many immoral incidents, but they are recorded with perfect detachment." Mr. Mackenzie is, indeed, baffling. He is like a revolving crystal that glints off rays of sunshine to one and to another is only a bit of brittle glass.

**Scoops and Meditations.**—With Fleet Street as his base and all the world as his objective, Harry J. Greenwall tells of his many and varied adventures as a special correspondent in "Scoops" (Stokes. \$3.00). Mr. Greenwall confesses that he is of that type of journalist "those foolish people who, having specialised in foreign news, are called upon to rush to any spot in the world where the storm clouds gather." His diary, therefore, contains his experiences, observing and interviewing, in almost every country of Europe and every continent of the world. But one acquainted with the real scoops of modern journalism will not marvel over much at the recital, for many of Mr. Greenwall's most thrilling experiences have been duplicated by hundreds of journalists who have taken them all as a part of the day's work. But his book is interesting as a sample of the journalistic career.—Of a far different complexion is "Talks and Traits" (Dutton. \$2.50) by Harold C. Minchin. In this book the author has sought to recapture the utterances of voices long since silent and to illustrate a few points of character supposed to have a wide appeal. So in a very genial style that is attractive without being disturbingly clever he carries his readers through pleasant English places, discusses ponies and Fielding, Wordsworth and the subconscious self, and induces a few emperors like Sam Johnson, Domitian and Vespasian to lay aside their ceremonies long enough to feature in some stimulating dialogues. The subjects manifest the wide interests of a cultivated mind ranging all the way from classic Rome to modern England. And they are sure to make interesting reading for those of kindred tastes, and for those few old fashioned people yet living who secretly confess a weakness for the "quiet and reverent style."

**Farington's Diary Continued.**—Joseph Farington, R.A., grew into maturity during a very important epoch of modern history, and took advantage of this circumstance to record with utmost detail and most minute precision whatever bits of world-happenings that came under his ken. His diary, hidden for more than a century, is now being edited by James Greig. The first volume, covering the years between 1793 and 1802, has already been favorably reviewed in these columns; the second volume, "The Farington Diary" (Doran. \$7.50) which continues the record through the years 1802-1804, has lately been published. In these pages it is vain to seek exquisite literary phrasing, or imaginative comment, or nimble manipulation of thought and fancy, or any of the graces and emotions and splendor that surround the narrative of Boswell or the chronicles of Pepys. The main value of the diary is derived from its precision and its minute regard for trivial and petty detail, from the fact that it pictures the world of the last century

as that world impressed itself on an alert and impressionable mind. The diary is the best kind of history, because it is an original source of history written by a contemporary witness. This second volume opens in France, shortly after the Revolution; thither flocked all Europe, and Farington, too. Napoleon figures prominently in the narrative, and frequent references are made to other dominant personalities. French art and culture, music and politics are discussed, and French dinners and anecdotes and gossip are minutely recorded. Back to England, Farington carefully records the French scare and the policies of Pitt and Fox on the same page with the details of his toilet and the dishes of his dinners.

**Behind the Silver Screen.**—There is no end to the argument about the right and the wrong of the moving-picture industry or, as it is sometimes called, art. The personal relations of Samuel Goldwyn in his book "Behind the Screen" (Doran. \$2.50), illuminate part of the problem, that of the actors and producers; but they throw little light on the most important element, that of the ideals and principles underlying the pictures. As one of the pioneers of the industry, Mr. Goldwyn is competent to speak of its commercial aspects. Because of his knowledge, social and business, of the "stars" he is qualified to attempt an appraisal of their character. This he has done in an informal, interesting series of chats. While he does not reveal too much of the unamiableness and the irregularity of the leading players, he succeeds in discovering just a few blemishes in them.—Mr. Tamar Lane finishes his indictment, "What's Wrong with the Movies" (Los Angeles: Waverly Co. \$2.00), by declaring that there is something wrong with everyone connected with the industry, from the director to the critic. "But the movies, themselves, bless them, they are all right." There is not the slightest doubt that Mr. Lane is convinced of the possibilities of the screen and is inspired with a great enthusiasm, but it is equally evident that he has not the slightest respect for anyone even indirectly connected with it. He says many splendid things in a straightforward manner; but his "movie" language, and his intemperate outbursts make one somewhat doubtful of the accuracy of his statements and the equable balance of his conclusions.

**An American Negro Beatified.**—In his own admirable way Father C. C. Martindale, S.J., tells the story of an American Negro raised to the altars of the Church in his "Blessed Martin de Porres" (St. Louis. Central Verein. 10c). It is fitting that Rev. W. M. Markoe, S.J., has written the preface to this brochure. Here was a mulatto, "rejected by his father, hated by his mother, and despised by all," who yet became a power in social work and a Blessed in the glorious hierarchy of God's sainted souls.—The J. W. Burke Co. of Macon, Georgia, is publisher of several books dealing with the Negro in America. In "Slavery and Its Results," Alfred H. Benner gives his personal recollections for seventy-four years of the successive stages of the slave life and the freedom of the Negro. The libretto is written in a most sympathetic manner. W. Irwin MacIntyre is author of a brief collection of short stories, "Colored Soldiers," dealing mostly with the recruits in the World War. There is humor and pathos in the tales and they portray well the characteristics of the race. "Eneas Africanus," by H. S. Edwards, details by letter the travels and return of an old Negro who had been lost during the Civil War.

**Approaching the Source.**—That Protestant devotion and piety is being strongly influenced by the beautiful liturgy and the exercises of Catholic worship is evidenced by such books as "The Vigil at the Cross," composed and published by Frank J. Goodwin of Litchfield, Conn. It is an adaptation for Protestant Churches

of our "Three Hours' Devotion" and contains suitable prayers and an outline "Order of Worship."—"An Anglo-Catholic's Thoughts on Religion" (Longmans, Green. \$2.50), by the late Rev. G. C. Rawlinson, edited by W. J. Sparrow Simpson, is an index to the religious outlook of that sincere body of Anglicans who are wandering just without the borders of the Catholic Church. Father Rawlinson, as he was called, was a student of the French masters of Catholic asceticism, he was intensely interested in the idea of the wrongly named "Corporate Reunion" and would probably have been one of the English delegation to Cardinal Mercier had not ill health prevented. His sermons, writings, and vagrant thoughts on religious topics have been gathered together in this volume and a splendid appreciation by Mr. Simpson interprets his character and motives.—An essay in the comparative study of religion, "The Ideals of Asceticism" (Macmillan. \$2.00), by O. Hardman, M.A., is a sympathetic and a scholarly treatment of a difficult subject. Catholics claim that they have the only authentic theory of true asceticism, and rightly so. Hence they are not flattered by classification with Protestant or Pagan systems. But Mr. Hardman, from his own viewpoint, has given the Catholic position with fairness and sincerity.

**Fiction.**—As delightful a company as has been assembled in any novel of the year may be found in "The Lady of Pentlands" (Century. \$2.00), by Elizabeth Jordan. Two pairs of people, contrasted in every way except in goodness, and some children, that pulsate with life, participate in a baffling mystery. The story is wholesome and intriguing, and ripples with a sane humorlessness. The denouement might have been made stronger structurally, but then it might have lost something of its dramatic intensity.

Shane Leslie's able and tireless pen has given still another story to the world. "Doomsland," "a novel of Ireland" (Scribners. \$2.00), is clever enough, beautiful, in fact, in parts, but it can hardly be called a novel in the strict sense of the word. It is lacking in the simplicity that American readers are apt to associate with the word "novel." History, politics, topography, biography, all enter into its structure and render the story rather too complicated for those who take their novels "with their tea." However, the author gives a picture of Irish life that is rather new and interesting, and perhaps, this may appeal to the many Americans who look to Ireland as the home of their progenitors.

Theory and practise do not seem to accord well in Gilbert Frankau. He expresses orthodox principles when he writes about the novel and becomes quite unorthodox in his novels. It may be that his end justifies his means. "Gerald Cranston's Lady" (Century. \$2.00), apparently tries to prove that one cannot buy love and happiness. After much pseudo-emotion, the story proves that one can. Though the book, at times, shrieks with sex, its leading lady is a thoroughly good woman, a rarity among the heroines of the day.

The history of a three-cornered fight for the possession of oil lands in Mexico is the backbone of "South of the Rio Grande" (Macaulay. \$1.75), by Laurence Clarke. In America, where the story begins, there is mystery; there is intrigue in England, which furnishes the setting for the action, and there is violence at its close in Mexico. The incidents are somewhat improbable and the detectives not over brilliant. The facts revealed by Mr. Clarke should not be overlooked by the Senate Investigation Committee.

A good, clean story with no lack of excitement and interest is Laurie Y. Erskine's "The Laughing Rider" (Appleton. \$1.75). A ranch owner of Texas goes to Canada to sell an exceptionally fine horse. A charge of murder involves him with the Mounted Police; this brings adventure, fighting, danger. Love comes from another source.



## Education

### The Federal Education Bill

WHEN the old Smith-Towner bill went to its death, its supporters decided to change the wording of their measure, and in the first session of the Sixty-seventh Congress a new bill was introduced. Senator Smith of Georgia had passed out of public life and the new offering, which likewise went down to defeat, was known as the Sterling-Towner bill. Today the same measure is again pending in Congress with yet another name. This time it is called the Reed-Sterling bill, but word for word it is the same as the Sterling-Towner. The bill establishes the Department of Education and provides for a new cabinet officer, the Secretary of Education, who shall be its head, for an Assistant Secretary, a Chief Clerk, a Disbursing Clerk and for such other Clerks and Heads of Bureaux as may from time to time be authorized. All bureaux and clerks having anything to do with education and all their funds and appropriations are to be transferred to this new Department. The Secretary, it is said, shall have charge of the quarters and spend money as authorized by Congress, which means as much as he can get. He is to be an important personage, this new Secretary, and is to be burdened with manifold duties. Among them is the duty to conduct studies and investigations in the field of education, surely not a limited or restricted power.

Seven and one-half million dollars are to be spent for the instruction of illiterates over fourteen years of age, seven and one-half million more for the Americanization of immigrants over 14 by teaching them to read and speak the English language, and to understand and appreciate the Government of the United States, and the duties of citizenship. Just why writing is not added to reading and speaking does not appear. Fifty million dollars are to be used for partial payment of teachers' salaries, providing better instruction, and extending school terms in rural and sparsely settled communities, for extending and adapting public libraries for educational purposes and, generally, for the equalization of educational opportunity among the children of the several States. To share these millions, however, a State must have a compulsory school-attendance law requiring attendance of children of certain ages for definite periods at schools where instruction is given in the English language, or at least the State must have such laws so far as its constitutional limitations permit. It would be interesting to know in whose behalf that saving clause was added.

Twenty million dollars will be spent for physical education and instruction in the principles of health and sanitation. The final fifteen millions are to provide and extend facilities for the improvement of teachers in service, to increase the number of prospective teachers and give them more adequate preparation.

Now, as has often been said in AMERICA, most of

the purposes for which the money is to be spent are well enough in themselves. There could be no objection if those ends were to be sought by the States within the States for the States, but despite careful phraseology, despite disclaimer and denial, the achievement of those purposes is not what the bill seeks, and not what it would definitely and unquestionably establish. The end palpably sought is Federal control of education within the States.

To share in allotments of the Federal hundred millions a State must first by Legislative enactment accept the provisions. It may accept any or all of the purposes, but whether it takes all or none it must contribute towards the payment for all. For the hundred millions cannot be gotten from thin air. It is to be raised by Federal taxation which no citizen of a State or of the United States may well expect to escape. The thing would be bad enough, if all money raised within a State were to be spent for the benefit of that State and its citizens. But the plan does not work that way, and it is not intended that it should. Only thirteen States furnish enough money to supply themselves with their share of the Federal allotments. Thirty-five profit hugely by taxes paid in other States, and thus save largely in the cost of upkeeping their own educational systems. It is very fine to talk of equalization, but if the States that will profit by this gift-enterprise would tax their own citizens as heavily as the citizens of the thirteen contributing States will be taxed, the thirty-five pensioners would not need outside assistance.

Now when a State is allowed to cut in on these millions its chief educational authority must, with the approval of the Governor, report the activities of the State *as they show compliance with this act*, and unless such report is made the Federal Secretary may withhold further allotments. Naively the bill says, its provisions shall not imply Federal control. But it is the Federal officer who allots the monies and who determines, as appears hereafter, whether a State has properly spent these monies. The person who controls the funds controls the purposes for which they are used and to be used. The Secretary has power to prescribe plans for keeping accounts of this money and authority to audit the accounts, and he determines whether a State shall share in future benefices.

Should the Secretary think a State is not properly spending money allotted, he shall notify the Governor, and if that fails he shall notify Congress. There is no explicit word as to what Congress can or will do then, but the action is not hard to forecast. Whether Congress does anything or not matters little, for the Secretary, by another indirection, is empowered to handle such irregularities. If, says the bill, money received by a State shall by action or contingency be diminished or lost, the State shall replace that money, and until it is so replaced, it shall share in no subsequent apportionment for the purpose for which the money was intended. Should the Secretary decide that money allotted to a State has not been expended for the purposes for which it was allotted, a

sum equal to the unexpended or diverted part shall be withheld from the next annual division.

There can, then, be no meaning to a phrase declaring that the Federal Government shall not control educational activities within the State when the very text, context, and evident meaning of the whole is to vest definite and decided control, until every school in the country shall be wholeheartedly and entirely Federalized.

A consideration of the so called purposes for which money is to be spent makes plain the importance of that phrase "If money be lost or diminished by action or contingency." How much of the fifty millions shall go to raise teachers' salaries? How much to extend and adapt libraries? How much to extend school terms in rural communities? When is a district sparsely settled? If New York shall consider a part of Long Island rural and the Secretary shall disagree, what then? Does New York lose her share in the millions for succeeding years until she spends her money as the Secretary may direct? If so, of what use is the clause that says the money shall be spent in accordance with the State's laws, and if not, of what value is the other section? If California increases her salaries by \$120.00 a year and the Secretary deems California teachers already well paid and so cuts her off, does California do what she pleases, or does she comply with the ukase of the Secretary who can and will withhold future allotments of money that she must pay, whether she benefits by it or not?

Each so-called purpose is open to similar argument and with ever increasing force, Americanization, physical education, extension of facilities, and all the rest. The Federal Secretary and only the Federal Secretary determines how these huge sums are to be spent, and through that power of determination he controls education in the States whether the bill says he does or not. If that power is not control of education words have lost their meaning.

MARK O. SHRIVER, JR.

## Sociology

### Copartnership in Railroad Shops

THE Baltimore and Ohio Railroad and the shop workers' unions in the American Federation of Labor have just done a remarkable thing. Having conducted for some time a copartnership experiment in the Glenwood shops near Pittsburgh, they are now making arrangements to extend the Glenwood plan to nearly all of the shops on the system. Management and men will confer regularly about methods of work and methods of using more effectively the shop machinery and space. They will divide equally the benefits that flow from this cooperative management. The whole arrangement is based upon union recognition. At first glance this does not appear remarkable. Instead it seems to be the obvious, but here it stands out like a good deed in a naughty world.

The railroad is not attempting to play tricks on the men

by forming a company union to battle with unions which the shopmen themselves have established. Unlike the Pennsylvania and many other railroads over the country, it accepts trade union collective bargaining with the shopmen as normal, necessary and reasonable. Upon this depends largely the success of the Glenwood plan of cooperative management. The employees are not suspicious of the company. They do not feel that the company is merely trying to get them to work harder. The plan does not even emanate from the company but jointly from the unions and the company. There is no air about it of a substitute for collective bargaining or of a mask for a company union. More than that, the regular union representatives are responsible in large part for its introduction, were the first to suggest it to the company and it is they who now present it to the employees.

The fact that the unions first recommended it makes it all the more remarkable. For the most part unions have been content, even when assured of collective bargaining, to rest with matters of such immediate moment as wages and hours. But here are unions which initiate proceedings to secure for the union and its members more responsibility. They want the shopmen by actively cooperating with the management to be partners in the shops. It is not especially strange that the shop-employees have been slow to take the attitude that they should work harder and make the railroads as effective as possible. All that they usually can see from following such a policy is that they will work themselves out of a job and give the stockholders or stock manipulators more money. The argument is hard to meet because it is not usually to the immediate and direct interest of the men to increase very much the production and efficiency of the company. But under the Glenwood plan the men share in the benefits that arise from more effective work and from the suggestions that they make. They can look forward to steadier work and a larger income. They are not working merely to pay larger dividends to absentee owners; they are working and planning so that they themselves will have steady year-round work and more money.

A bane of railroad shop work has been the furlough or the "lay-off." The Glenwood plan expects to cut this down not by spreading the same amount of work over more time, but by creating new work. Steady work is almost enough in itself to induce the men to make suggestions about new methods of using the shops. But it is not enough to arouse their general all-round interest. Some of their suggestions will merely result in lower costs and if the company is to take all of the money made by their suggestions, they will probably keep their ideas to themselves. There is even less reason in the belief that they will give their ideas gratis to a railroad company than there is in the belief of the extreme Socialist that men will work zealously and intelligently for the public as a whole, without thought of any additional personal financial reward. The Glenwood plan recognizes this. It provides



that the benefits of more effective work will be shared equally with the men. Besides the steadier work that the men can reasonably expect, the direct benefits that come from using more efficiently the shops and their time will be divided between the company and the employees.

As a means of greater peace on the Baltimore and Ohio (and on other railroads and in other industries) the plan has much value. A labor union is primarily a fighting organization. Its purpose is to bargain with the employers—to put up a stiff fight with them so as to reach a satisfactory agreement, and so as to be able to withhold labor from an employer who will not come to an agreement. The Glenwood plan admits this. But it says that even if the management and the men are interested in fighting about wages, hours and the like, that is not all they are interested in. They are interested in doing a better job if the right conditions can be laid down, so that when they do better work, neither party will be harmed and both will be helped. The Glenwood plan assumes that it is to the interest of the railroad to use its shops more efficiently. It assumes that it is to the interest of the men to do better work if that will mean steadier employment and a satisfactory share of the benefits.

On this basis management and men are brought together to discuss the matters of common interest. Instead of meeting only to discuss grievances or to bargain about wages, hours, and overtime rules, they meet also to reason together how they jointly can do a better piece of work. Without any attempt at avoiding the contradictory interests between capital and labor, they will discuss matters of common interest, that is to say, how the men will get more work and how the company will be able to use its equipment steadily and economically. They agree that the benefits will belong equally to both. Here is a foundation for greater peace in industry than has been shown yet on such a scale in this country.

There is an advantage to the plan which is apt to be overlooked in the concern for better wages, steadier work and greater peace industry. This advantage is the basis of all the rest. Under existing arrangements employees are employed when the owners of industry want to employ them and are under orders which the owners of industry or their agents formulate. Their wages are the price of their labor considered as a commodity. This is true, whether the amount of the wages is established by collective contract or by a contract, so called, between an individual workingman and an employer. Under the Glenwood plan the men share in issuing their own orders. They share in deciding whether they will have steady work throughout the year. Their income depends only in part upon the market rate for labor; a market rate which, incidentally, they are able to influence; it depends in part also upon their own additional efforts as artisans and their joint ability to turn out a product more economically. Some attempt is made to give them the fruit of their labor. This means the beginning of a new status which lifts the

shopmen out of the ranks of employees into the status of partners in industry.

It is as yet a minority and dependent partnership, however, because capital still holds the purse-strings. The employees are not secure in their jobs; they can still be discharged. They are not sure that they will get steady work the year 'round; the company may refuse to turn the shops into part-time manufacturing concerns and locomotive works. The men share in the formulation of the orders which they carry out; but the management has the veto. The men share in the benefits of the plan; but capital stock receives an equal share, too, even though it is already paid a fair interest-rate. Yet with these exceptions and modifications, the plan introduces a form of copartnership in the railroad shops.

But what help does the consumer receive? He gets safer railroad service, since the men will have a strong stimulus to keep the train equipment in good condition. He has greater prospects for more continuous service, since the plan, if it succeeds, cuts a part of the ground from under the causes of strikes. Will the consumers save money by it? Because it is introduced in one branch of only one railroad system, the savings which the plan makes will not be reflected in lower freight and passenger rates. The owners of the Baltimore and Ohio and the shopmen will take the money for themselves. But if it were introduced over all the railroads, then upon the basis of the general saving, passenger and freight rates could be reduced.

This opens up a new line of thought. Why should not the public insist that other railroads recognize the union and bring the men into partnership? The public would get safer service and steadier service from it and lower freight and passenger rates. Why, indeed, for that matter, should the Glenwood plan be limited to railroads?

In connection with the Glenwood plan, it is interesting to note a recommendation in the Pastoral Letter of the American Hierarchy, in February, 1920, and since then given extensive publicity among Catholics and among the working people in general. The passage reads as follows:

The time seems now to have arrived when it [the labor union] should be, not supplanted, but supplemented by associations or conferences, composed jointly of employers and employees, which will place emphasis upon the common interests rather than the divergent aims of the two parties; upon cooperation rather than conflict. Through such arrangements, all classes would be greatly benefited. The worker would participate in those matters of industrial management which directly concern him and about which he possesses helpful knowledge; he would acquire an increased sense of personal dignity and personal responsibility, take greater interest and pride in his work, and become more efficient and more contented. The employer would have the benefit of willing cooperation from, and harmonious relations with, his employees. The consumer, in common with employer and employee, would share in the advantages of larger and steadier production.

R. A. MACGOWAN.

## Note and Comment

### Class "A" Dental School for Loyola University

FROM a news column dealing with Loyola University, the Jesuit institution at Chicago, we clip the following interesting item:

The recent addition of a dental department to the University brings the faculties of the institution to five: medicine, law, sociology, extension and dentistry, and has added over 600 students to the roll. The Chicago College of Dental Surgery recently acquired is the largest class-A dental school in the United States. It was founded forty-two years ago and was the pioneer dental school in the State of Illinois. It has maintained during this period a commanding position among the dental schools of the world. Six deans of dental colleges and numerous educators and instructors in various institutions throughout the country are alumni of this college. Over 4,000 dentists have received their training under its auspices.

For the present the school will retain its old name. It is stipulated that a certain percentage of its annual gross revenues shall be devoted in perpetuity to a fund for the advancement of dental education and research.

### Jesuit Students in the United States and Canada

COMPLETE statistics of the number of students in Jesuit institutions of higher learning in the United States and Canada have recently been compiled. The grand total is 44,873 for all the various courses. In the college and high school sections we find the entire number of students to be 25,654. Of these 11,358 are receiving their education in the schools of the Maryland-New York Province; 8,814 in those of the Missouri Province; while respectively 926, 2,707 and 1,849 are in the educational institutions of the New Orleans, California and Canadian Provinces. The total number in the university courses is 19,401. Of these latter students 5,610 are in the Eastern universities of Fordham and Georgetown; 12,058 are in the various universities of the Missouri Province; 1,199 are registered at New Orleans and 534 in the California Province. The college total has increased from 24,830 to 25,575 in the past year, but the university total has leaped from 14,930 to 19,298. This truly marks a phenomenal growth in Catholic university education for a single twelve-month. Large accessions have moreover been made since the above figures were first recorded in October, 1923.

### Fund Nearly Doubled in Pittsburgh Drive

THE fund drive conducted by the Pittsburgh diocese for educational purposes, with an objective of \$3,114,000, concluded at the time fixed with a total subscription of \$5,740,620. Belated donations from parishioners who could not then be reached may round out a full \$6,000,000. The campaign continued for nine days precisely and was conducted by 2,000 workers selected from all the various parishes. Each single parish exceeded its

quota, and the priests personally contributed \$350,000. Deeply touched, Bishop Boyle attributed the success of the campaign in the first place to the prayers of the children at its beginning and their continued devotion throughout, and next to the unceasing labor of all concerned, and especially to the generosity of the people of the diocese. He is quoted as saying.

The most amazing thing about it has been the ease with which it has been accomplished and the astounding generosity with which the people met the solicitors. It is merely indicative of what can be accomplished when our people unite themselves in a common cause.

As he rightly added, the greatest task now remains, and that is the wise spending of the money for the spiritual needs and education of the children, "to the end that they may become better citizens of the country we all love." For the spiritual guidance necessary he then asked in particular the prayers of the Faithful, but his plans, as previously outlined here, have been well and clearly conceived. They provide for a Catholic education for every Catholic child, in the most outlying and scattered districts of his diocese as well as in its most congested centers. A campaign with so great a spiritual ideal could not fail, nor will it now fall short in the execution of its ultimate purposes, so far as these are humanly attainable.

### National Sanctuary of Our Sorrowful Mother

THE Servite Fathers have undertaken the erection of a national sanctuary to Our Sorrowful Mother at Portland, Oregon. The plans disclose a lofty and dignified structure to which it is hoped pilgrims "from all quarters of North America will come. It is not for the Faithful of Oregon any more than for those of Maine, Florida or Texas." With the encouragement of the Holy Father for this undertaking the Servites, or Servants of Mary, are therefore making their appeal to Catholics of the entire nation. They thus briefly set forth the origin and purpose of their Society:

The Servants of Mary were founded in the year 1223 by seven noblemen of Florence, Italy. The Blessed Virgin appeared to each of them individually, called them to leave the world, and showed them the habit they were to wear in memory of her Sorrows. Through this devotion they were to obtain their own sanctification and that of their fellow-men, and to bring peace to the warring factions of the world. This has ever since been the special devotion of the Servite Order.

It is only right that the Servite Order should be chosen to erect this Sanctuary to Our Sorrowful Mother since it is that Order which has received from Mary herself the commission to preach the mystery of her Dolors. The Servites have taken to themselves the words of Christ from the Cross: "Behold thy Mother," and it has always been their endeavor that the world should come to know and to love this Mother, the Mother of Sorrows.

In a world of perpetual conflicts this is therefore to be a shrine of peace, where special remembrance will be given to those floods of sorrow that filled Mary's heart beneath the Cross on Calvary. Mighty with God is the intercession of that Mother of Sorrows.